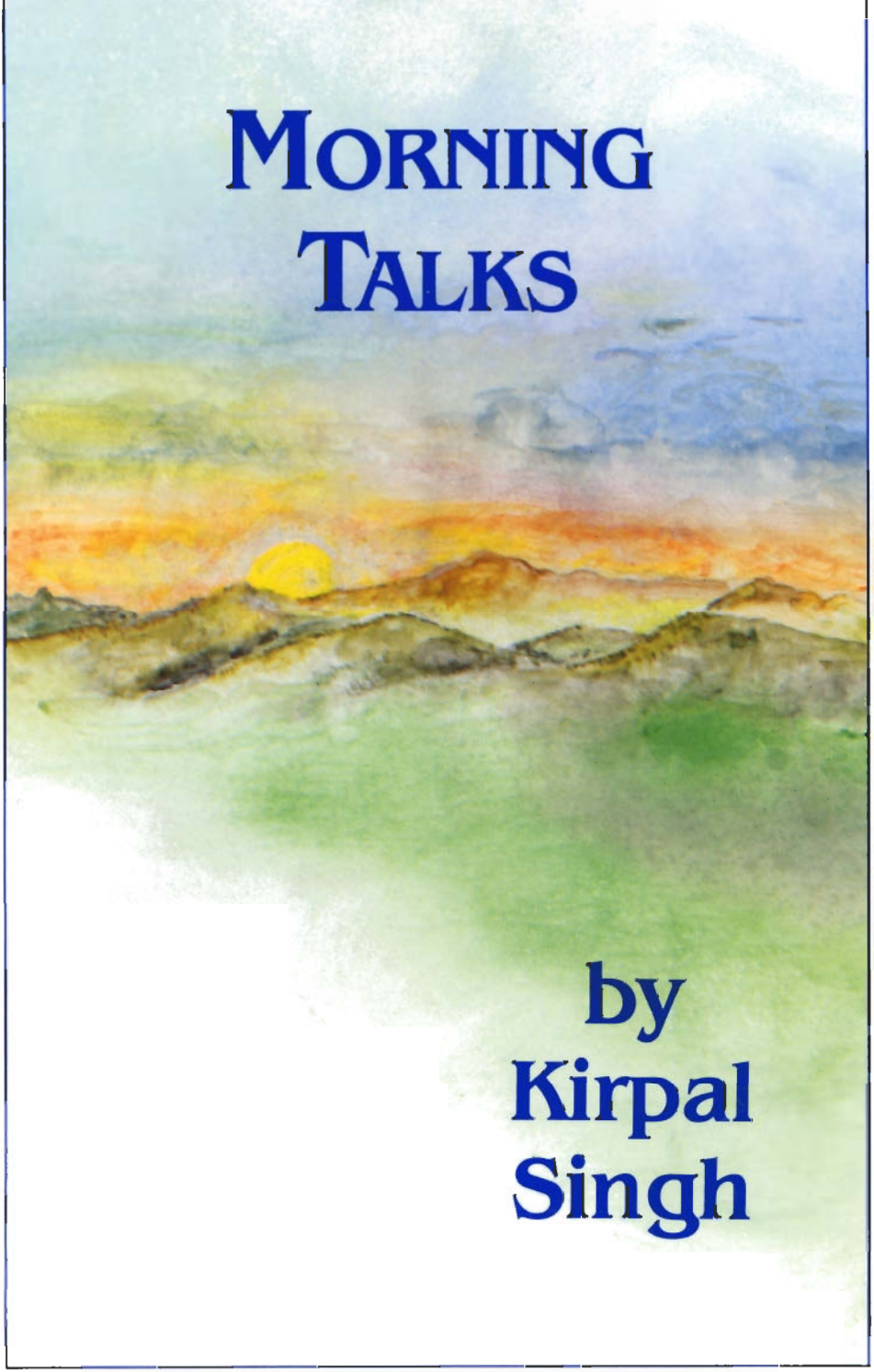
Morning Talks



by Kirpal Singh

ABOUT THE AUTHOR:

Considered by many people who met him in the East and in the West to have been a living example of a true Saint of spirituality, Kirpal Singh was born in a rural setting in Sayyad Kasran in the Punjab (then in India, now in Pakistan) on February 6, 1894. He followed the career of a civil servant in the government of India, and retired on his own pension in 1947. Following instructions from his Master (Sawan Singh Ji Maharaj, 1858-1948), he founded and directed RUHANI SATSANG. He was Commissioned by God and authorized by his Master to carry forward the spiritual work of contacting sincere seekers after God with the WORD (or NAAM). He continued in that capacity until he left the earth plane on August 21, 1974. Elected four times, consecutively, as President of the World Fellowship of Religions, he upheld the truth that, though the various religions are different schools of thought, the Aim of all religions is One and the Same. Kirpal Singh visited the major cities in the United States on the occasions of each of his three world tours: in 1955, in 1963-64, and again in 1972, staying in this country for three months or more, each time. From his intent study at the feet of Sawan Singh Ji Maharaj and from his own personal inner experiences of a spiritual nature, Kirpal Singh was eminently qualified to convey to sincere people everywhere the importance of self knowledge and God realization.

Sant Kirpal Singh Ji
(1894-1974)

KIRPAL SINGH

MORNING TALKS

1967-68

RUHANI SATSANG®
DIVINE SCIENCE OF THE SOUL

First published by Ruhani Satsang®, Delhi, 1970
Second Edition, 1972
Third Edition, 1974
This Edition published in 1981 by Ruhani Satsang®,
Fourth Edition, 1981
This Edition published in 1988 by Ruhani Satsang®,
Divine Science of the Soul,
2618 Skywood Place,
Anaheim, California 92804

Printed in the United States of America

Baba Sawan Singh Ji
(1858-1948)

Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy Naam—the Word

Foreword

THE SPIRITUAL TALKS that follow were given by His Holiness Sant Kirpal Singh Ji at Sawan Ashram, Delhi, India. With the exception of the last two talks, they were given in the mornings over a period of five months, beginning October 1967 and ending February 1968.

These talks are very direct in their nature and deal thoroughly with every aspect of Spirituality. They were first delivered in the Hindi language and immediately afterwards were translated into English by the Master for the benefit of a number of Western disciples who were staying at the Ashram at the time. The main theme that the talks revolve around is the true nature of love, how it is developed, and what it gives us. While many of the talks appear to be on the same subject, each one brings out some special aspect and so should be carefully assimilated in order to appreciate the others that follow. As the reader is led from one talk to another, he will find that they present a beautifully interwoven whole, of which each one is just a part.

The subject of Spirituality, pure and simple, has never before been dealt with as clearly or concisely as these morning talks set forth. To many seekers after truth, Spirituality has often appeared to be enshrouded with dark sayings, impossible asceticisms or occult mystification, as given in the many schools of thought which purport to satisfy man's basic need in his search for God. To those who are sincere, these morning talks will appear as a brilliant shaft of light dispelling the dark clouds of ignorance.

They tell us what is required in order to develop the spiritual side of our nature and if we can but translate their contents into positive action, our spiritual development would progress by leaps and bounds. We must first live a Godly life before we can know God, and the ways and means by which this is accomplished is termed "Man-making" by the Master. If all vices are eliminated and replaced with the ennobling virtues as described in these talks, the requisite purity of heart and mind, essential for progress on the Way, will be developed. If we do this, then, as the Master has put it, "God will meet us, sure and certain."

STANLEY SHINEROCK

Table of Contents

1/Charity	1
2/Charity and hard earnings	8
3/Don't think evil of others	14
4/Natural diet	20
5/What the Master does for the disciple	23
6/How to develop love for God	28
7/What is true love (I)	35
8/What is true love (II)	45
9/How to develop love	53
10/The outward symbols and expressions of one who has true love for the Master	57
11/Chastity—We must become Self-centred	63
12/Whom should we love? (I)	71
13/Learn to die so that you may begin to live	76
14/The true Guru or Master	84
15/Know thy Self—You must rise above body consciousness	89
16/What special practices bear fruit	93
17/What are the impediments on the way?	98
18/Why should we worship the Godman?	104
19/How to do our bhakti	110
20/How to develop devotion and the importance of keeping the diaries	116
21/What the principles are of bhakti or devotion	123

22/The difficulties in the way of developing devotion to the Master 130
23/How devotion to God bears fruit 138
24/The true service of God or God-in-man 143
25/Righteousness—detachment—self-restraint 150
26/True Satsang 157
27/How to develop receptivity (I) 163
28/The true Bread and Water of Life 170
29/The Single Eye or Third Eye 177
30/How to develop receptivity (II) 184
31/Love versus attachment 190
32/How to love God 196
33/What is love? 203
34/How can we please the Master? 210
35/Whom should we love? (II) 216
36/Love versus lust (I) 226
37/Love versus lust (II) 232
38/How to develop the attributes of the Master 242
39/True prayer 249
40/The condition of the lover of God or the Master 254

MORNING TALKS

1

CHARITY

If to be rich is a good quality, we should also make others rich, and that we can do only if we give something of our portion. Our Master Baba Sawan Singh used to give one tenth in the beginning but after a while He sent everything to His Master, Baba Jaimal Singh. Baba Jaimal Singh would then return something for the livelihood of Baba Sawan Singh and His family. Baba Sawan Singh simply laid everything at the feet of His Master, and the Master used to return something for their livelihood. So our Master used to say that you should give one tenth, and if you count up at the end of the year you will find that you have saved expenses in some other way, in the case of sickness and other things. If you take account, you will find that this is so. So by giving, you don't lose anything. The more you can give the more you are gifted. When the Masters come, they give away

everything for their Master. What did Christ say? "If ye want to enter the Kingdom of God, then sell everything that you have". This is the ultimate of delivering everything up to the Master. So each man should learn first to earn his livelihood in an honest way, then he should share with others. He should not stagnate. If you stagnate, then you will feel congealed within. If you rub gold or silver in your hands, they will become black. And the heart where this very thing resides, do you think that it will become clean? So the first thing is, if you want to have self service in the spiritual way, you should earn your livelihood by honest means and share with others. Begin with the least you can, then go up until you give everything for God. This has been the custom ever since history began, from the time of Abraham all gave one tenth of their valuables.

Selfless service is done in two ways. The first way is physical service. If somebody is sick, go and serve him. Shall I see somebody in need, hungry, naked, poor fellow? The Masters have always been for the poor, for the needy, to console them, to raise them up to the level of every man. If we do that, if everyone would share with others, there would be no poor in the world. Why are men so needy and hungry? Because we don't share. So by sharing with others, our self expands. At the very moment of giving you feel a little joy within. That is the compensation you get, direct. But whenever you give, don't give with the hope that you will have a return. Give for the sake of sharing with others. Sometimes we give for the reward that we will get in heaven. This is not the way, selfless giving is what is needed. This is one

of the qualifications for one who would like to progress on the Spiritual way. So he is a man, who lives for others, who shares with others, with the needy, with the hungry, with those who are in very poor circumstances and cannot go on. What do we do? We feed our children very richly, while the children of our neighbours die of hunger. This is not what is wanted.

One of the Mohammedan saints, who happened to be a lady, once prepared to go to Mecca on pilgrimage. Mecca is a place of pilgrimage for Mohammedans and is located in Arabia. She had some money for the journey and as she was about start, she noticed some poor, hungry fellow in the neighbourhood. She gave away everything to him and so was not able to go to the place of pilgrimage. What was the result? An angel appeared to her and said that her pilgrimage had been accepted.

You follow what is meant? The man who lives on his own earnings, earned by the sweat of his brow, honestly, and who shares with others, such a man only is fit to progress on the Spiritual way. Give not for the sake of compensation or return. Give for the sake of sharing with others. That is your duty towards your brothers and sisters.

Once Christ was sitting in a gathering and His mother came and sat behind. Somebody told Christ that His mother had come and He said, "These are my brothers and sisters, they are also my mother's". All Masters behave in this way.

When our Master went to His own place, the poor came to Him and He served them like anything. To serve others, to live for others, is really a criterion to know who is a man. We are all beasts in men.

So the subject today is, earn your livelihood by honest means first of all, then share with others, as best as you can. Begin with the least you can, may be one tenth, maybe one fortieth, but you must give something.

A record is kept here, accounting is done and that is audited. A regular accounting is maintained for the Chartered Accountant to inspect. With that I have nothing to do. I have got my own income, my pension. At one time when the accounts were being checked, one quite poor lady came up with one pence. The accountant said, "Well, some give Rs.100.00, others give Rs.50.00, but this donation is the most valuable of all." One pence is more valuable when given by a poor man, who is sharing his honest earnings, though very meagre. If even out of these meagre earnings he gives one pence, that has more value than one in affluent circumstances, who gives one hundred or one thousand rupees.

Here I have made a rule, that those who give more than thirty or forty rupees, should come to me. I must see whether they are in a position to give or not. Sometimes out of devotion, we want to give everything at the sacrifice of our own children. Those who give little are most welcome. Their donations are received with great appreciation. They are not refused. But sometimes I find that it is the people who cannot afford to give, who want to send in their money without mentioning their name. Once I had a case here. Sometimes I refuse, sometimes I return, sometimes I accept half, only to see if anybody out of devotion does not care for his own family. This is my concern. It is also my concern to look after your interests. So the case I mentioned just before concerned a man who

used to give Rs.150.00 a month. His whole monthly income was not more than Rs.200.00. How could he afford to give Rs.150.00 out of Rs.200.00? So I looked into the matter and found that he had not given his name. I asked the man to come forward during Satsang, as I had kept the money in trust for him and taken nothing.

It is the disciple's way to give everything and the Master's way not to accept anything for his own self. The disciple may give for the good of the Master's Cause, but at the same time he should see how much he can really give. If he does not care for the welfare of his own children, then that also is not fair. So we have a rule here. Those who give more than a certain amount, they come to me. This is a very strict condition given to Dalip Singh. He may accept ten, twenty or thirty rupees, but those who want to give more than that must come to me. Sometimes I accept, sometimes I don't accept. Sometimes I return full, sometimes I return half. So a man should share with others, in degrees. Let him start with the least, maybe one fortieth, or one twentieth. One tenth has been the average. Those who cannot afford to give one tenth, let them give one twentieth, let them give one fortieth, let them share even a single pie. So those who want to progress on the Spiritual way must earn their livelihood by honest means first of all, and then share with others.

You know why I don't accept money from those who are not initiated? Who knows how they earned the money! When a man is initiated, he is looked after by the Master. Those who have not been initiated, their money is not looked after by anybody.

Whatever they give will have to be repaid. You must have compassion; you must share with others. Don't give anything with the hope of return, for something that you will have in the afterlife. This is not what is wanted. Give it once and for all, share with others. They are your brothers and sisters in God. You follow now what is meant by Charity? These things are not explained in books. Don't accept anything for your own personal self. So the main rule is, earn your own livelihood by honest means, first of all, then share with others, maybe the least. The more you can give, while looking after your family circumstances, so much the better. Then you will ultimately give everything for the sake of God. We should give without the least hope of return, selfless service. We are all brothers and sisters in God.

There was a saint, Baba Kahan by name, to whom Baba Sawan Singh used to give Rs.10.00 every time He met him at Peshawar. Once Baba Sawan Singh was on field service and earned a good amount, one or two thousand rupees. He met Baba Kahan again at that time. I also met him, since I was in Peshawar at that time. Baba Kahan said to Baba Sawan Singh, "Well, look here, I want Rs.20.00 this time." The Master said to him, "What, are you becoming greedy?" "Not the least," replied Baba Kahan. "I want the extra so that the poison may be taken away from all this money that you have earned. Before you were earning less and I took Rs.10.00 and it was given away to the poor. I want Rs.20.00 now only for the reason that you have got more money. Let it be shared with others." He did got accept anything for himself. This is what is meant by giving.

If we give something and we want some return, that is not selfless service. In your diaries, you have got one column for this. It means something, it is for your own good. You follow the purpose for which charity is meant? If you want return, action and reaction will come up. But a mother, whose children are hungry, will take out a morsel from her own mouth and give it to the children. She does not care for any return. So help others with that angle of vision, with that spirit.

We give sometimes for show. That is only for name and fame. That charity is no charity. Christ said, "If one hand gives, the other hand should not know". If one hand gives something, let not your other hand know about it. So this is what is meant by charity.

2

CHARITY AND HARD EARNINGS

I TOLD you yesterday, that by giving away something in charity, for which you do not require any return, selfless, that becomes fruitful. You simply give to those who are really needy, poor, naked, who have nobody to support them, the orphans, the widows, and others who would shy to beg and who sometimes commit suicide for want of livelihood. Suchlike people should be helped. The usual way is to give to particular places where the money is just collected in thousands and millions. But that money is of no use to anybody, it is simply collected. Although the money is there, why should we contribute? Let our money be shared with those who are really needy, naked, with nobody to support them. Suchlike people feel shy to go and beg. However, they do come to some spiritual man. So it is better to give to Him so that He may distribute to the right persons.

To give money in charity is just like amassing money for your own self. The tenth Guru says, "I rejoice when I give something into the mouths of others. Those mouths are my mouth. Their bellies are my belly. Suchlike service only I cherish, all others not".

If millions of dollars are given at one place, the result is that where there is so much money, there is always a clash. When they want to share trouble arises. Then there are those who live only on charity given by other people, who have earned their money honestly. What is the result? People who live only on the charity of others without good reason, that money, earned honestly by others, becomes just like poison to them, poison covered with sugar. So this will have the same effect on suchlike men. They must put in much more time for their meditations, otherwise they will have to suffer. Suppose if somebody gives you a glass of water or a glass of milk. He has some reason behind it, he wants some compensation for it. You may have no money in your bank but that will still be debited against you. It is always better to earn one's own livelihood honestly, by dint of the hard sweat of your brow and to share with others. Not for return, but to share, thinking that we are all brothers and sisters in God. All souls are the children of God. God resides in every heart. With that viewpoint you should share with others who are really needy. To give our money just to established places where there are millions already, what good does that do? Charity really bears fruit if shared with others, who are needy, naked and poor. So all Masters say this and such is the viewpoint of really spiritual people.

Our custom is just to contribute, but we don't see

how the money is spent. If the money has been spent just for the upkeep of one or two men, for a single man, well he has to pay for it. God does not spare him. Just live on your own earnings and share with others. Such people only can progress in the spiritual way. That gives self expanse. At the time of giving you feel a little joy within. This is natural and is the main compensation that you have there and then. So generally, all men should share with others, who are needy, naked, poor, supportless orphans and widows, and others who have nobody to look after them. Or in some noble purpose to enable them to sit together and find the way back to God. So suchlike charity is advocated by all saints. First we should earn our livelihood honestly, then share with others, maybe the least.

Yesterday I was telling you that one tenth was generally prescribed by the old wise men from the time history began, and also from the time of Abraham. If it is not possible to give one tenth, then give one twentieth, one thirtieth, one fortieth, maybe a single pence, but it should have that angle of vision to share with others. A man who earns say, one dollar a month, and who gives one tenth, well that is worth more than a man who earns thousands of dollars and who gives only five dollars. The Masters never object to see even one pence. They never reject and for that a regular account is kept and that is audited. The Master lives on His own earnings.

Some people make it a business. That's a good way of earning money I tell you! Hundreds and thousands you can have without any labour. But one who does that has to bear the reaction of what he has done and

then he will cry. So the general rule is to earn your own livelihood honestly, in which nobody's blood is squeezed, in which undue things have not been usurped by you. God sees what you are doing. The other rule is that your earnings should be to maintain yourselves, and share with others.

For example, if you are rowing in a boat and there is a hole in the boat through which the water is coming in and filling the boat, what do you do? You throw out the water with your hands, otherwise you will drown. If you have got more money than you really require for your own maintenance, then just share with others, otherwise you will be doomed. So by giving away, you don't lose. At the end of the year, you will see that the money has been saved in some other way, by freedom from sickness or any other troubles that arise generally and which involve expenditure.

Our Master used to say, "All right, you give away one tenth and at the end of the year just count. The very money that you have given has been saved where you had no sickness." You have understood? Earn your livelihood in an honest way, first of all. That is why I don't accept anything given by those who are not initiated, because who knows how they have earned the money! Even if the initiates earn by dishonest means, that also carries effect. But anyway, there is the Master Power overhead to account for it. The first thing is that you must earn your money by honest means, then share as much as you can, for the good of others. That will expand your self. Just start with the minimum, then give more and more until you give your own self too. Baba Sawan Singh used to give one tenth, but after would send all His earnings to His

Master, who would then return something for the livelihood of Baba Sawan Singh's family. This is the ultimate. We have to give away our body, our intellect, our soul, our everything. The more you are divested of all these things the more you are free, you are nearer to God.

There are instances to show in the lives of saints. Christ said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven". He further said, "All right, give everything to the poor and then come to me". So we have to give slowly, bit by bit, until we give everything to God.

The Masters give teachings in all phases of life. First live an ethical life, share with others and then devote time by contacting your soul with the all pervading power within you, and also be of use to others. A man is only called a man who is of use to others. Even animals are of use to their children. If you also act like them, then what is the difference between man and an animal? These things are to be noted and acted upon. You will find a change.

On the first day of the month, according to the East, people ask what is ahead of them in the coming month. So Masters say that the people should turn to the right way. The special message for this month is, "What you have sown, you must unearth", or "As you sow, so shall you reap". If any trouble has arisen, that is a reaction of the past. Now set your way right. What you are suffering is the result of your own actions. You must change your line of action and remember God. This is the Teaching. Masters are never attached to any formalities, what month is starting

or what month is ending. They say contact your soul with God or keep the sweet remembrance of God, and also look to your means, how you are earning. Whatever you are suffering is a reaction of the past. They say, "All right, what you have done, you have to suffer for, but for the future you must change your way of life." So this is the way in which the Teachings are given, in whatever way the people like most. So what is given for this month is that what you have sown, you are reaping. If you want to have better prospects, then sow the other way. Those who give, they receive. Those who do not give, how can they receive? If it is given to Nature, then Nature returns in some other form that's all. The other thing is, start from today and just remember God. The month in which you do this will sow seeds of prosperity for you. People are stuck to the outer formalities only. They do not follow what the Teaching or Message is given about, which concerns the purpose of maintaining life and future prosperity, physically and spiritually.

3

DON'T THINK EVIL OF OTHERS

NEVER hurt anybody. We hurt others by thinking ill of them. We think ill of others, we scheme. This is wrong, as thoughts are very potent. When you think ill of others that reacts to them like a telegraphic wire. You may not be telling anybody anything but if you think of them, radiation is there.

Once Akbar, who was a great Emperor of India, was told by his minister that thoughts were very potent and that great care should be taken in what we think of others. Akbar asked his minister how he knew this. The minister said, "All right, I will give you a concrete example. Let us go outside." So both of them went outside and they saw one man coming towards them at a distance of a few furlongs. The minister said to the king, "Look here, just think something about this man in your mind and when he comes near, you might ask him what crossed his mind at that time. You are only

to look and think." The king thought in his mind that this man should be shot. The man approached the king and the king asked him, "When you saw my face, what thoughts crossed your mind?" The man said, "Emperor, excuse me, but I thought that I should beat you with my fists and break your head."

So thoughts are very potent. If you think evil of others, the other man will react. You should be careful how you speak to people. If you speak ill to another and say "You are a fool" and things like that, or if somebody calls you a name and you react in the same way, what is the result? There will be a flare-up. A man calls you once, twice and that results in a fight. This is by words, their very root is the thought. A man speaks out of the abundance of his heart. Whatever is lying there, those things take the form of words, then words lead to fighting. So don't hurt the feelings of others, in thought, word or deed. Even in very religious places, if a dozen men are working together they start thinking evil of one another, with the result that the thoughts radiate and react in another's mind. You follow my point?

The heart is the Throne of God. The body is the Temple of God. If you defile the Throne where God is, then who will sit there? So blessed are the pure in heart, for they shall see God. Purity mainly lies in not thinking evil of others, in thought, word and deed. There are other factors too, but this is the main factor. Wherever you sit, even in an Ashram, if one man thinks of somebody else, that goes round like anything. That is just like a plague, an infection. A rat infested by plague goes around and spreads that infection everywhere. So this is a very strict condition, "Don't be the

unpaid apprentices of the C.I.D. of God. Don't take the law into your own hands." If you think good of others, you will radiate good. If you purify your mind you will purify the minds of others. By thinking ill of others, we spoil our own Temples of God first and then defile them. Outwardly, we are all right, quite clean, but our hearts are impure. We are defiled by thinking ill of others. We are all parts of the same machinery. If even one part is out of order, the machinery will stop working. So that is why it is said, "Wanted—reformers, not of others, but of themselves". Charity begins at home. We should first reform ourselves. Example is better than precept.

So today's subject is "Don't think evil of others, in word, deed and mind". If you think of anybody else, always think good of them. Why? because they are your brothers and sisters in God. God is active in every heart. Our bodies are the Temples of God. If we think evil, first we defile our Temples, then we defile others. Instead we should think, "Peace be unto all the world over, under Thy Will O God." This is what Guru Nanak gave out in His prayer. Let all the world be happy. How can it be happy if you defile everybody! So the foremost thing is, not to think evil, speak evil or hear evil of others. If you come to know something then it is for you to just keep it to your own self and try to privately tell others concerned for their own well being. We should not become reformers of each other. We should reform ourselves first. If we have sympathy for others, we should tell them privately what we think that they are doing wrong. Then the other person will care to listen. If a blind man is there, and you say, "O Blind

Man" he will take it to heart. If we simply say, "Well dear friend, when did you lose your sight?" the purpose is served. There are ways and means to express. So speaking, you might say, is an art. The same words that carry a loving and peaceful effect can also create fire. This is what we have to guard against. So we should not think evil of others at heart, in mind, word or deed.

God is not difficult to meet, but it is difficult to be a man. Man is in the make. God is seeking after a man who is a man. So when you are ready, God will come and also give you a commission.

I went to London, I remember, on my first tour. There were two children about 7 or 8 years old, that were given Initiation for hearing. I asked them, "What do you want?" "We want to become Masters," they said. "All right," I said, "you have been put on the Way, improve, progress on the Way and you might be selected as a Master." God is after finding out some man who is a man, so that His work may go on. It is not for us to pray for this, but for God to select who is fit for the job. Hankering or only propaganda to have that position which is not in man's hands won't do. It is a commission from God. I told the children, "Well, you may become a Master, that's all right. You have been put on the Way, go on with it and you may be selected as a Master." Each one has after all, to come to perfection. It is no sin. Every saint has his past and every sinner his future. This starts where? From our own self. First of all, we should not think evil. If there is evil in your mind, out of the abundance of heart a man speaks. That radiates, by thought and by word. First and foremost,

this is the Teaching of the Masters. We should examine our own self and see how we stand, where we stand. Because these things are there, how can we aspire to become Masters! So purity of mind is essential. Let it not be defiled by the thinking of evil thoughts. You should pray for forgiveness. You should also forgive and forget. Generally, we don't forget. We say, "Oh I don't mind," but that poison goes on working in our mind. That affects, sooner or later. So whenever anybody hurts your feelings in word or deed, forgive. Forgiveness is the only sweet water that will wash away all dirt. Justice won't do it, mind that! If you want justice, then that will react. Forgiveness only washes away all dirt. Forgive and forget, this is the way to Spirituality.

A man once went to Lord Buddha and began to insult Him like anything. He went on in this way for one, two, three hours, until it got dark. When night fell, he wanted to go away. So Lord Buddha said, "Well dear friend, just tell me one thing." The man asked what Buddha wanted to know, to which Buddha replied, "If anybody brings some present to somebody and if that person does not accept it, with whom is it left?" The man replied, "With the person who brings that present." "Well," said Buddha, "the present you have brought, I don't accept it."

So these are the things to be developed in us and lived up to. If you live up to them, your thoughts, your radiation will change. It is not a matter, I think, of acting or posing, it is a matter of living. The Masters used to say, "Those who live up to what I say, I am their servant, they are my bosses. I will serve them to the best I can." Truly any son, who would be

obedient to his father and would do all things what he wants, naturally he is most dear to the father. This is not done by mere outward assent, acting or posing, because the mind radiates. The Master knows the mind, not the outward things.

These things are not explained in general talks. They are heart to heart talks in which you are being given these topics. The secret of success is to keep your mind unalloyed.

4

NATURAL DIET

A NATURAL diet consists of fresh fruits, vegetables, nuts, grains and permitted dairy products. Animal foods such as meat, fish, fowl, eggs or their bye products, and spices and intoxicants should be strictly avoided. A strict vegetarian diet is what is wanted. The stomach should also remain partly empty. Let half of the stomach be full with food, one fourth with water and let one fourth remain vacant, so that digestion will not be difficult. The more your stomach is clear, the more concentration you will have. If your stomach is upset, then naturally you cannot sit, you cannot concentrate. So to help you in your meditations, the stomach should be set. No overfeeding should be indulged in. Eat when you really feel hungry, not everytime putting in something. Two meals a day are enough, though you may have a little breakfast in the morning. Sometimes the Masters say that those who would like to progress more should have only one meal a day.

Let the stomach remain partly empty. If you put more food in it than can be digested, naturally the things which are not digested will create disease. Eat as much as you can digest. Give some rest to your poor stomach. It takes at least four to five hours to digest anything. If you eat too much too often, your stomach will revolt. Eat a simple vegetarian diet, and only as much as you really need. The servant who is engaged to work 24 hours will revolt. He must have some rest during the day and night. So the stomach should also have rest, and that will only commence four or five hours after you have taken your food. If you take food at 8 am, then 12 noon, then 4 pm, then 8 pm, your stomach will have no time to rest. So simple diet, simple living and high thinking is what is required. The more you eat, the more you cannot digest, the more disease will affect you. So let your stomach have some rest. Men do not die only of hunger, but also from overfeeding. This creates diseases. So eat as much as you require when you are really hungry. Don't for formality say, "Now we should have something to eat." This is the usual course with most of us, children and adult.

The more we live a regulated life, the better our health will be. All phases of life are touched upon by the Master to help people. If you have a simple diet and eat only that much which can be digested, you will be healthy. If you eat more than can be digested the result is you cannot sit, you cannot think clearly, you cannot devote time, you feel lazy. So simple living, simple diet and high thinking is what is wanted. You should eat only what is really a necessity. Do not overfeed. Overfeeding will make you lazy and slothful.

You will always be procrastinating. You will say, "No I will do it later, let me rest." This is because the stomach is not well.

Once it so happened that Prophet Mohammed had forty followers. One doctor attached himself to them, so that if anyone fell sick, he would give him some medicine. For six months the doctor remained with them but nobody fell ill. Then he came to the Prophet and said, "Well, nobody has fallen sick, so there is no use in my being here." Prophet Mohammed told him, "Well look here, so long as they follow my behests, they will not be ill. I tell them to take one morsel of food less than they really feel like, not to have a full diet, to eat a little less, so that when they leave the table, they are still a little hungry. I tell them to eat twice a day and during the day they should work hard. They should also do their meditations. If they follow these behests, nobody will fall sick."

These are very small things but they have much effect. So a simple diet, a strict vegetarian diet with no spices, should be adhered to. Eat only as much as you need and leave the table still a little hungry. These are the things to be followed which will make you active in all your affairs, whether in meditation, physical work or anything else.

5

WHAT THE MASTER DOES FOR THE DISCIPLE

HELP and protection is extended by the Master to His followers. Just like a mother who looks after the comfort of her child. She cleanses its body which has become besmeared by filth. She feeds the child and sees that it should not suffer from cold or heat. She sacrifices her own comfort for the child, to bring it up. With all this, the child does not know what the mother is doing for it. Even when the mother is carrying the child, she is careful not to do anything to make it sick. Similarly, those whom the Master takes under His care, are looked after like a child. The follower does not dream of what the Master is doing for him, but the Master does not show anything. He looks after His follower in every way, for his comfort, feeding and development. He also looks after the outward comforts of His children; all facilities are given. Even the effects of the reactions of the past, from the gallows to an

ordinary pin prick, so much concession is given. So to have a Living Master is a great blessing. As a mother sacrifices all comfort for the sake of her child, even so does the Master sacrifice everything for the sake of His children. Even when the child grows up and becomes naughty, the mother cares for the child, that it should not be hungry. So whoever comes to the Master, has got a great blessing. Even if the disciple goes wrong, the Master does not cease to look after him, just like the prodigal son whom the father never forgot. The disciple might leave the Master but the Master never leaves him. He fills His followers with His own thought, with His own Life. So when the child remembers Him, well, it is the Master who first loves us, remembers us. When we remember Him, He remembers us, with all His heart and soul. He is always looking after the good of His followers. He is not the body. He is the Word personified, the Word made flesh. He is everywhere. We are simply to invert inside and see what He does for us. Even if we cannot invert, He still looks after us.

The worldly people are with us only so far as their purpose is served. When their purpose is served, they leave us. Sometimes people leave us when we are in distress, ill, sick, or have become penniless, but the Master does not leave us. Those who are very devoted to their parents will look after their welfare but at the time of death, they cannot help them. They pray that God should take care of their soul, that's all. But the Master does not leave us. Even on that day He comes along with you. So you should go to the feet of such a Master, who is conversant with here and the hereafter, who can help you here and in the Beyond.

I was just referring to a man, a villager here. He is a cultivator, a farmer. He was growing some melons and they had become ripe. He was about to harvest the melons and make them ready for the market, but it was getting dark and he decided to leave it until the morrow. He said to himself, "This is all the Master's, I need not worry." That night, some thieves came, five or six of them. They cut the fruit at one place but could not take it away. What happened? Five or six forms came up with sticks in hand and beat them one by one, and they all fled away. Next day, the owner of the field saw that the melons were lying there ready to be taken away, and wondered why. It so happened that in four or five days, those same thieves, who had been laid up with fever, came to the farmer and wanted to know why they had done something wrong. "All right," they said, "please excuse us, we are the thieves." So the farmer said, "I am not to excuse, it is up to my Master."

The Master looks after the comfort of His followers in every way, outward and inward. A true follower will see the Radiant Form of the Master, who is to guide you in the higher planes. If anything comes up for reckoning He says, "All right, I will look after it." The follower is to wind up all his actions from the date that he comes to the feet of the Master. So to have a Living Master is a great blessing.

He who has got a Master is better off than those who have no Master. Iron, even though it becomes rusty, will not be eaten up by ants, whereas ordinary wood will. So suchlike people who have come to the Master won't go to hell. They cannot go there. They might come back as a man, because the seed sown in them

cannot flourish except in the body of a man, but they are not to descend lower than a man. But if one does it in life, why should he return at all? So to have a Living Master is a great blessing. He guides you both here and in the hereafter. He winds up the reactions of past karmas, and for that purpose, you must go to a Master. The Masters are very frank. They say, "What is the use of going to a Master, if a man has to suffer all of the reactions of the past!" If a man goes to the feet of a lion and the jackals come and howl around him, would he not be all right? So today's subject is, "The Master looks after His followers, both here and hereafter." He does not leave until He has taken the soul to the feet of the Sat Purusha. The follower may leave, but He will never leave. In some letters written to my Master, it was said, "Now we want to leave you." The Master said, "You may leave me, but I cannot leave you." I have also had one or two letters like that. I reply, "My companionship will continue; you may leave."

So you see how great a blessing it is to come to the feet of a Living Master, the God in Him of course. How fortunate you are. Through your meditations you develop your love for Him, which is already within you, of course with His Grace. It is first He who loves us, our love is just reciprocal. Then you are not to return to the world. Why? What for? If you learn to transcend into the Beyond, thereafter He looks after you until He takes you to the feet of the Sat Purusha. These things are even given in books. Maulana Rumi said, "Sit at the feet of such a Master who knows here and hereafter. Who can extend you help and protection in the physical world and even when you go into

the Beyond. All others will leave you, but He won't leave you".

What behoves us now? Just keep His commandments. If you love Him, well, He loves you. Your love is reciprocal. He will love you more if you keep His commandments. He wants you to be pure. Just wind up your affairs by undergoing the Pralabdh Karma. He won't touch that, otherwise a man would die all at once at the time of Initiation. Spiritual deeds draw the line within which you should work and will make you a conscious co-worker of the Divine Plan. When you see that He is the Doer, then who will bear the fruit of any reactions of the past? So you will find that to have a Living Master is a great blessing, both here and hereafter. We are only to abide by what He says. When you sit in a boat, well sit in it, don't plunge outside. You will be taken to the other side of the river. Even if you fall out, every effort is made to prevent you from drowning. Those who do not abide by what He says, even then He does not leave them. Once He has sown the seed of Naam, that must sprout forth.

So every day you are getting something new. It is not really new, it is already there. You have to just thank God for the blessing you are having. Everybody will leave you, but at the last moment He will say, "Come on please, I am with you." Even now if you leave the body, He is with you.

6

HOW TO DEVELOP LOVE FOR GOD

We want to meet somebody who can tell us about the man whom we want to meet. So by hearing his words, our attention is diverted in that direction. Even to think of Him about whom we have heard, naturally you would like, when that desire grows strong, to meet Him. You would like to be in that country where He resides. When you reach that country, you would like to go to the town where He lives. When you go to that town, you won't stay anywhere, but will go straight to His house. This is but natural.

So for those who have got the human body, this is the golden opportunity in which they can go back to their Father, but first of all, they have to know about the Father. In the scriptures we read about those saints who met the Master, who saw the Master in whom the Word was made flesh and dwelt amongst us. He will tell you of His first hand experiences with

God, by hearing which your desire will naturally increase, so much so that you would also like to see Him, to have the same experience of God as has the Master. So by reading the scriptures about those Masters who had first hand experience of God, our attention is diverted in that direction. By doing certain practices, by reading scriptures, by praying for this and that, what is all this for? So that His sweet remembrance may reside in our hearts. God is love. Our soul is of the same essence as that of God, it is also love. Love knows attachment. We are conscious beings and our love should be for an all conscious being. Instead, it has been attached to the physical body and environments and is called attachment. We come again and again to the world where we are attached.

The man-body is the golden opportunity that we have got in which we can change our love from the world to God. Kabir says if we have neglected this subject all through life, now we should wake up and divert our attention from the world to God. So for that, what do we have to do? First of all, we read the scriptures, in which past Masters are speaking about God. We hear about God, learn about God, through past Masters speaking through books. This causes a desire to arise, it grows strong and we feel separation. In His sweet remembrance naturally the heart becomes full and that bursts forth in tears through the eyes.

So all these outward practices, reading of scriptures, are meant only for what? That the desire to see God, love for God should develop. What is the criterion of love of God? Whom you love, He is always in your heart. You never forget him. If you want to love

God, then what should you do? You should remember Him every second of your life, never forget Him. When you love somebody, naturally constant remembrance of that person remains in your heart. You wish to have love for that person and naturally, if you have constant remembrance of him and keep him in your heart, that will result in love.

So this is the man-body, in which you see what you are doing and how far you have succeeded. If by hearing about God, by reading scriptures, or by meeting somebody in whose society your sweet remembrance of God develops more, that is good. But best of all, even better than reading of scriptures, just have the society of someone who is overflowing with the love of God. By radiation you will have it. If you go to somebody who sells perfumes, even if he does not sell you anything, you will still get perfume by radiation. If he gives you a phial of scent, then.....? The best way to develop the sweet remembrance of God is to have the company of those who are overflowing with the love of God. You have got the man-body and this is the place where you can go back to the Father. You cannot go back until you develop sweet remembrance of God. This as I have told you, can be developed first by reading scriptures, by performing certain rituals, but first rate success will be had when second, you come across somebody who is overflowing with the love and devotion of God. The company of such a person is called Satsang. He is the mouthpiece of God. He will be able to open your inner eye to see the Light of God. True love arises only when you see Him. Until you see Him for yourself, you must have the society of somebody who is Word made flesh.

That comes first and precedes God. So the best way to develop love is to meet somebody, who is overflowing with the love of God.

The Masters say that you have got the man-body, which is the highest rung in all Creation, in which you can turn your love from the world to God. Now we have to see how far we have developed. Have we really got love for God? If so, God will meet you, sure and certain. But if you have got at heart of hearts the love of the world, which is called attachment, then you will come back again and again, that's all. We have to develop love of God. Only the question remains, where are we now attached? If we are attached to the physical body and environments, then we will come back again and again. If that very love is developed for God, naturally where will we go? We will go to God. We cannot have love for anybody, but we can have sweet remembrance and that can be developed. We cannot have true love for God unless we see Him. To see God, we need somebody who can open our inner eye to see the Light of God and the inner ear to hear the Voice of God. The man-body is the only opportunity in which we can do it, and we have got it fortunately for so many years. We have joined some school of thought and we have been doing something, but how far have we developed? When rain comes the clouds precede. If there are no clouds, there is no rain. If a fruit bearing tree has blossoms, there is hope for fruit. If there are no blossoms, then there is no hope for fruit. The blossom and the rain clouds are the foreshadow of the fruits and the rain. Similarly, in feeling separation, crying for God, your heart becomes full. Tears rain down like anything.

This is a foreshadow to show that you are nearing God. God is coming to you.

A Mohammedan saint was asked whether he first saw God and then said his prayers or whether God came after his prayers. He said, "God comes first, then I pray." He was asked how he knew that God had come. He said, "When my heart becomes full, my eyes begin to shed tears. I then think that He has come, that He is dragging me from within, then I pray."

So this is the foreshadow of the coming of God. Now, just introspect your life and see where you stand. Are you always keeping sweet remembrance of God? Just as if a man has been stabbed and feels pain, so should you feel pain for God. If that is not developed we are nowhere. We are wasting our human life. Remain in whatever society you are, that makes no difference. We are meant for it. You have joined certain schools of thought only for love of God. If you have got love for God in your heart, all your reading of scriptures, your outward practices, have borne fruit. If you have read everything and have learned it by heart and there is not a speck of love in your heart for God, then it is no use. It is better to burn them away. So the main thing is to have love of God. The criterion of love for God is sweet remembrance of God. You never forget Him, even while eating, sleeping, coming or going. If that is developed, then naturally you will go to God. So delve deep down in your hearts and see how you stand. Love is developed by reading of scriptures and outward practices. But the best of all is to meet somebody who is overflowing with the love of God. He gives you

this by radiation in His Society. I gave you an example of going to somebody who is selling perfumes. If he does not give you anything, you still have the sweet smell of perfume. If he gives you one phial of scent, then.....? You can have this even by sitting thousands of miles away, by directing your attention to the Master. Kabir says, "If your Master lives across the Ocean and you live this side, just direct your attention to Him". From radio and television you can hear somebody's voice, you can see their face. Similarly, the Master is Word made flesh and you can see and hear Him from thousands of miles away. So this is the criterion, now you decide where you stand. Do you remember God always, never forget Him? Do you feel a pain in your heart? Does your heart become full and your eyes shed tears? These are symptoms to show that you have got love for God. Such a man who has got that love within him cannot speak. The tongue of love is mute and dumb. Only tears from the eyes show that he has got that love. So this is the thing that we have to develop in our lives. We have got this man-body for so many years. Most of our life has already gone. In the little time that is left, we should hurry up and develop this love as soon as possible, so that we may have that ruling passion in us for God, then naturally we cannot come back to the world. If we are sent, then it is not as a prisoner but as a doctor. So today's subject is very clear. We must develop love for God. Do everything dedicated to Him. Those who are overflowing with the love of God, their sweet remembrance, their society also gives a boost to us in that way. All reading of scriptures, rituals or outer performances, bear fruit only when

your heart becomes full in the sweet remembrance of God and the eyes begin to shed tears. I think that you can better judge where you stand now. Every day you get something. It should be kept in our hearts and we should see where we stand. If we have got it, well and good. We should thank God. If not, then hurry up. Pray to God that He may develop that love in you for Him. Or have such a society which goes to develop your love in that way.

7

WHAT IS TRUE LOVE-I

Love is not love that is the result of our outward enjoyments, the physical enjoyments. Everybody repeats that he loves God, that he loves somebody, but how many really know what love is? Love is the attraction of the heart to something. It is a question of heart not of head. When the heart wishes something, there will be radiation and that will react to where the thoughts are directed. So as I told you, it is a subject of the heart and not of head. Whoever has got love knows service and sacrifice. There is no question of high or low, the king or the subject. Even kings are made to sit on the floor as a result of love. Love knows giving away everything, including your body and soul. It is a matter of surrender to somebody's will, to whom you are attached at heart.

Love is innate in our souls. God is love and our souls are the drops of the Ocean of all love, which is

also love personified. But love knows attachment. The love of the soul which should be attached to the Oversoul, or God, has been attached to the physical things and outward enjoyments. That very love has been turned into attachment. You go where? Where you are attached. That thing within your mind is where you are attached, the love of which you have got in your heart. If you have got love for worldly things, naturally you will come again and again to the world. If you have got love for God or the God-in-man, then where will you go? where He will go. If He is not going round and round on the Wheel of Transmigration, how will you go! He comes from the Father and goes back to the Father. He comes with a commission to take souls back to God.

So love is love if it is directed to God, otherwise it is attachment. We have just to think deeply in our heart what we want, with whom we have got real love. Real love is not a business, mind that. It knows surrender and dedication of everything to Him. How is real love developed? If you love somebody, you will naturally have sweet remembrance of him always in your heart. If you want to develop love then just have sweet remembrance of God all the day and night. The most effective way is to sit by One who is overflowing with the love and intoxication of God. His soul is intoxicated with the love of God. In whatever company you sit, you will have the same radiation. If you sit by a wrestler, you will develop a real love for strength. If you sit by a learned man, your love will grow for literary things. If you sit by somebody who is overflowing with the love of God, naturally you will have that same love by radiation. The Koran of the

Mohammedans says, "For every lover there should be some Beloved". We are souls, conscious entities. Our beloved should be the Oversoul, who is all Consciousness, who is God. We have made the world our beloved and naturally we come again and again. So our love should be for God. It should be developed, but it can only be developed if you sit in the sweet company of the God-in-man, who is overflowing with Godhood. Then naturally, you will have love by radiation. Your soul will be injected with love. Love knows service and sacrifice, no will of its own.

I was just telling the story of a king, who had four wives. He was going to some foreign land and asked his wives what present they would like, what he should bring for them. Every wife had something of her own liking, but the youngest was the greatest lover of the king. She wrote to him, "Well, I want you only, and nothing else. You come back." So naturally, when the king returned, he sent the presents to his other wives and he went to the youngest wife.

This is only to show that what you really want, that you will be given. There is a saying of the Masters that God has promised to give everything that a man wants, what his soul really desires. We simply say superficially that "O God, we want You," but at the bottom, we want worldly things. If you have got real love for God in your heart, God will come to you, He will manifest to you. But generally, we want only worldly things, here and hereafter. Those who care for the love of God don't hanker after the worldly things, nor the wealth of the other worlds. They don't even want emancipation. They would like to have only one thing. No heaven, no earthly things, not emanci-

pation, only to be with God, that's all. If we have really got that hankering in our heart, then naturally we must meet God. God will come to us. If we take one step that way, He will proceed one hundred steps to receive us. We have to decide what we want at our heart of hearts. Are we here only for the worldly things? Are we here only for the name and fame of the world? Are we here only to have things of the other world, or heaven? Are we really after emancipation from birth and death? A real lover wants none of these things. He wants God and God alone. This is the highest ideal that we can achieve in the man-body, and in no other. So you have to decide by an honest searching of your heart, what you want. If you want God, then God will meet you, sure and certain. If you want something else, you will have it, that's all. You will get nothing short with whatever you want. But why, when you go to a King, do you want ordinary pebbles and stones? So we should judge how we stand, day by day. The result of reading scriptures, doing penances, performing this or that ritual, or doing one pilgrimage or another, all depends on the amount of love that you have got in your heart of hearts. If you have developed love for God, well and good. If not, then.....? you must be going round in transmigration. It is a matter of only directing your attention, this way or that way.

Bulleh Shah was a Saint of India. When he came to his Master, who was working in a garden at that time, putting some plants here, some there, Bulleh Shah asked Him how God could be met. "Oh it is very easy," replied Bulleh Shah's Master, "it is just like taking one plant from here and putting it over there."

So you are to divert your attention from the world to God, that's all. God is already within you, He is not living in the Heavens. He is the very Power that is controlling you in the body. So this is what is wanted, just see where you stand. If you want God, or the God-in-man, you will have Him. These are things we have to check daily, where we stand. We have been doing one sort of practice or the other, or joining different schools of thought, for years and years. What is the fruit? What is the net result? Have you developed love for God? If so, you have made a true profit from your man-body. If not, then.....? you have made the preparation to come back again and again. So love needs no performance, rituals or outer labels. It does not even want your body. It is a matter between you and God. The man-body is given to you as a golden opportunity in which you can direct your soul to God. You will go where you are attached. Very simple, no philosophy required. If you are really attached at heart to God, or the God-in-man, naturally you won't return. You will go where He goes.

Masters do not want any man to change his outward forms or rituals. Remain where you are. You are souls, conscious entities. You have been endowed with this golden opportunity of man-body. Just direct your soul towards the very Power that is controlling you in the body. The body is the true Temple of God, in which you as well as God reside. Outward forms or rituals or labels of one school of thought or another make no difference. The Master looks at you from the level of the soul, not from the label that you are wearing on your body. He looks to you as

man, as soul. The same Controlling Power is active in your heart.

Have you understood what is love? It is a subject of heart, not of head. A very learned man may be devoid of heart. Love overrules head, but sometimes head stands in the way of love, of the heart. These are the things that we have to judge day to day, how far we have developed love and in which way, this side or that side. To the world or to the WORD. W-O-R-L-D spells world. If you take out "L" from the word WORLD, then it becomes WORD. When you lose the ego of "I-hood" by becoming a conscious co-worker of the Divine Plan, you are Word. GOD is WORD. "The Word was in the beginning, the Word was with God and the Word was God". Spirituality is not difficult. It is I think, a most natural, most easy way.

In the worldly things, you have to make a hypothesis and put in years and years of study. Even then, you cannot boast that you know everything of the worldly things. But by doing the other way, you come to the root of all Creation. It is only to direct your attention from this side to that side. This is the way to God, now you can judge what you want. You will have everything that you want in due course, but why not want God, that you may be His and He may be yours? Nobody else to intervene, neither body, mind or anything in the outside world.

So Masters always give this advice or wise counsel to the people at large, irrespective of whether they belong to one school of thought or the other. To the Masters, there is no difference whether you reside in a church, a temple, a gurdwara or a mosque. These places are

meant for worshipping God, to develop love for God. Merely attending these places is not sufficient. You must see what you have developed as a result. All these performances boil down to what? Just that a man is taken away. In conscription, I would say, a man is taken by force. He has to labour all day long and in the evening he gets no wages. At the time of birth, you are helpless and neither do you get anything when you leave. So what is the use? The fruit of all outward performances, reading of scriptures, doing practices, penances, is to see how far you have developed love for God. The best way to develop this is to meet somebody who is overflowing with the love of God, with the intoxication of God. This intoxication can be had where? Eyes are the windows of the soul and the soul peeps out of them. In whatever way a soul is imbued, you have the same radiation through the eyes. When we went to bow down to Him, our Master said, "What is down there? look at me!" So the eyes are the most effective way of having that radiation. You will forget everything, your body, the world, everything. Judge every day how far you have developed love for God. This is the highest thing you can develop in the man-body and in no other body. These things are not only for reading. You have simply to see what love you have developed in your body. One saint said, "If you have not developed love for God, you have simply laden yourself with books, with scriptures, laden over like an ass". You have filled libraries in your brain, not a drop of it in your soul. Once a student, who was carrying a book under his arm, went to see Ramakrishna Paramhans and was asked by him, "What is that book that you are carrying?"

The student replied that it showed how to make water. Ramakrishna Paramhans laughed and said, "All right, squeeze some of the pages of the book and see how many drops of water ooze out." You follow what he meant? So simply reading books is a first step. It is not all. How many drops of water could be squeezed from the pages of the book? You speak of God, speak of God-in-man, speak of love of God, but how many drops of love have you got? This is to be considered. We don't care for these things. We simply stick to the outer things. We lay down our life for them and that is deterioration, I would say. Make the best use of them. Know that you are to develop God consciousness and to be aware of how much love that you have developed for God. So I would say, step by step, this is the highest thing to be attained. When you are attached to the church, ritual, penances, this and that thing, sometimes God is forgotten and they take the foremost place. We have laid down everything for these outward things and have forgotten God. This is deterioration. Further deterioration comes when you forget God, even the church, everything. For selfish ends, you become the protectors and the contractors of the cults of the schools of thought which you have professed, and so there is dissention and strife. You follow now, what they lead to? So just see how far you have developed. With all that you have read, with all your carrying in your arms, in your brain, what is the result? Do you remember God, or when you hear the name of God, does your heart become full and tears flow down your cheeks? Then it's all right. It is something on the way. There is hope. As when you see clouds there is

hope for rain, or when there are blossoms on a tree there is hope for fruit. Otherwise, excuse me, all is fruitless. After all, for good things you will have reactions of good, but that will not bear the true fruit to reach God.

I have no rituals, no forms, nothing of the sort here. No temple, no church, no mosque. Why? because what I am telling you is the highest thing. Remain where you are, you are not to leave your religions but to make the best use of them and see how far you have proceeded, advanced, progressed on the Way. So that is one of the reasons why I have got no church, temple or anything. I take them as the elementary steps. People are stuck fast to them. They don't bear the fruits of performing the rituals or methods of outward performances. Here we have got no forms, we do not care what label you are wearing or what school of thought you have belonged to. We never care for it, we want just to enjoy that you are a man, you are a soul. The same God is within you. You must rise in that God consciousness. This is the main purpose of Ruhani Satsang, what we are after here. This is what the world needs today. Do not judge on outward appearances. If there is a mound of filth, over which a silken cloth is spread, do you mean to say that there will be no odour from it? So we can deceive the world, but not the God within us. Take to your heart what is being said. See how far you have changed, or if you are the same man with the same low nature. Outwardly you are very good, your dress is very neat. Outwardly you are making obeisance and paying homage, but the heart is not changed. What did Christ say? He said, "Change your hearts, for the

kingdom of God is at hand". Change your hearts, this is what all Masters say. We don't listen to their words. We simply go on with the outward things or do not seek further than the worldly things that we require. How many are there here who have come only for God's sake? If they have come for God's sake they will have Him, sure and certain. If they have come for some other thing, then.....? They will have only that thing, not God.

8

WHAT IS TRUE LOVE-II

LOVE is innate in our souls. God is love and our souls are of the same essence as that of God. Love knows attachment to somebody. We are conscious beings, our souls are conscious entities. Our soul should be attached to the Oversoul, which is all conscious. Instead, it has been attached to the world. This is the reason why we have been coming back again and again. It should have been attached to God, or the God-in-man. If our soul is attached to Him, the result will be, wherever He will go, we will go. He is not to return to the earthly sojourn, then why should we return? So, what is love? Love is the attribute of the soul. It is already ingrained, innate in our soul. It requires attachment always and is life-giving for a man. Just like water gives life to a fish. If a fish is taken out of the water, it will simply die. There is also one sort of plant that grows in water. The more water

it gets, the more it grows. Similarly, those souls which are endowed with the love of God, naturally they enjoy it just like life-giving water. It is the water of life for the soul. A man who is really detached from the world is not affected by it. Renunciation truly lies in the fact that we are not tied to the world, to anything outside. A man who has got love within him, love of God, is attached to God so much that all other things leave his mind, he is not attracted by anything else. For instance, if such a man is sitting here, there may be hundreds of others sitting around him, but he will be wholly and solely absorbed in the Master. This is a feat of love. Love also knows sacrifice. The Masters say that those who would like to play the game of love, should come with their heads cut off and placed in their palms as an offering. Even then, they would not mention what they have done. God knows the very trend of our mind, what lies in our mind. This is one fact that I show.

What does one who loves want? He always wants to see the Master. He loves everything of the Master's. I was just talking about one man who attended a Pacific conference here some years ago. He was a minister of Korea, and he came here to the Ashram and was initiated. He was so much intoxicated that he would embrace all the walls and the trees of the Ashram. He would say, these are very beautiful, very loving. Why? for the sake of the Master of course. Love beautifies everything; it is but natural. Another time, one man telephoned me from America. "All right, what do you want?" I asked him. "I simply want to hear your voice, nothing else. Just talk about something," he replied. I said, "What do you want?

tell me." "No, no, I just want to hear your voice." For about one hour he continued like that, he just wanted to hear my voice. You know how much that hour's telephone call must have cost him? I think no less than....., an ordinary telephone call costs about thirty or forty Rupees at least, only for a few words. That means at least $200.00 or even more than that.

So that is but natural. If he has got love, everything will appeal to him. There is a story in India about one Majnu, who was very fond of Laila. One day, he came across a dog and began to kiss its feet and hug it. People asked him, "What are you doing?" "Oh, I have seen this dog going into the lane of my beloved Laila," he replied. This is love, it is but natural.

So it is said that those eyes that do not see the Master should be taken out. Those ears that do not hear the voice of the Beloved, it would be better if they were deaf. That head is blessed that bows down to the feet of the Beloved. Guru Nanak and Shamez Tabrez said that those arms should be broken that do not embrace the Master. So these are the feats of love. What does a lover want? Naturally to be near to the Master, the God in Him of course. He wants to listen to every word that the Master utters. He will follow it at any cost. "If ye love me, keep my commandments". These things follow as a matter of course, I would say. He who loves, will follow what the Master says, whether he is in the Master's presence or away. The Master is Word personified. Whether the disciple is thousands of miles away, he is still being watched, because the Master is the Word made manifest. Sometimes the Master also manifests physically. So just meet with the wishes of the Beloved. This is what

love does. And what does it cost? It costs nothing. It asks only that you should have your whole attention rivetted on the Beloved. All other things will follow naturally.

Again this question comes, "What is love? Where is it? What does it want? How can it be developed?" This is what I explained yesterday. If you love somebody, he is always in your mind. If you keep somebody always in your mind, naturally you will feel attracted to him. When somebody comes to you and speaks of the Master, you take him as your true relative. So this is a feat of love. The most practical and competent way in which you can develop it is just to sit in the radiation of somebody who is overflowing with the love and intoxication of God. This is the quickest and most natural way of being, what you say, infected. You will get infected by the society of the Master, who is overflowing with the love of God. And what does it cost? It costs nothing. The Beloved wants that the lover should not look to anybody, not to hear anybody, not to think of anybody, except the Beloved. This is the feat of love. The man who has got such a love, why should he return to the world? He may return as a Teacher, as a Master, to bring back the children of God to His Home. But He will never come as a prisoner, as the reaction of the past, being attached to the world. So this is the feat of love and what it gives us.

Your attention is divided in so many ways. It is just like a pipe that has so many holes. When the water flows through the pipe, it will ooze out from each hole drop by drop. If you close all the holes except one, the water will shoot forth. So if our love, which

is now divided into so many things, is withdrawn from outside and only one avenue is left, to God or the God-in-man, naturally it will shoot forth. Love is already innate in our souls, it is simply divided in so many things,— in the body, in enjoyments, in children, for the name and fame of the world. If we just keep one hole open and direct our love there, naturally it will be detached from the others. That will work wonders.

Any words coming from the Master will be charged with His love and will radiate that love. Why do people come from thousands of miles to be here? What for? To look at the Master, to hear His words. They can of course have the same effect even thousands of miles away, just by turning their attention towards the Master. Kabir says that if the Master lives across the ocean and you live this side, you should just direct your attention towards Him. You will get the same benefit. But even if you have that, you cannot underrate the first hand experience of having the company of the Master. So this is the feat of love. When that is developed in the body, naturally everything else will follow of itself.

When suchlike people come to the world, the world is flooded with love, because by infection, by radiation, you get the same thing. When you sit by floes of ice, naturally you get cold. If you sit by a fire, you will have heat. So if you sit by somebody who has got love and bliss of God inside of him, naturally you will have an infection like that. If you sit by a man who is dyed with lust, contempt for others, retaliation and so many other things, naturally you will have heat, not cold. That is why the company of the Saints has

been so highly spoken of by them. When you sit by somebody, that society has the same effect by radiation.

God is love, our soul is love and the way back to God is also through love. All reading of scriptures, performances of one ritual or another, is for what? So that you may have your attention directed to God. Your love which is distributed in so many ways should be one-pointed only for that reason. If that is not the result, then all your outward penances are fruitless. To speak of love is one thing, to have that love in your heart is something else. I told you yesterday that it is a subject of heart, not of head. The head may be there to understand, that's all, but we have to develop love. So you cannot reach God except through love. This love is developed as I already explained to you yesterday and have further explained today. These are the things which we have to see whether we have got in our souls, developed in our own selves. Just by touching some object, going to some place, or just singing and this and that, won't do. Just see how far you have developed love within you for God. When you think of God, or have love for God or the God-in-man, naturally you will develop those very attributes which He personifies. To hear the Sound Principle of God is just like cutting a crop and putting it in one place to have all the grain out of it. That place then becomes an abode of all the grain. If you see the Light of God or hear the Voice (Sound Principle) of God, all virtues will become embedded in you. You will have all virtues only by coming into contact with the Sound or Light of God. These things follow naturally. Here we lack, we put in less time. We put in more time for the outward things.

So first of all, you should have God consciousness all through, first personal, then universal. We care more for ritual and outward performances than the love of God. This is deterioration. Blessed are those penances or rituals, by performing which, you develop love in you for God. It is only for His sake that you perform all rituals. They are good actions of course and will react in goodness, but not in God. So remain in any country, in any school of thought, that makes no difference. The difference lies in how far you have developed love for God. Those rituals, those penances which have helped you in developing love for God are blessed. So the company of the Saints is most needed. The society of good people will naturally develop goodness in you. The society of spiritual men will develop spirituality in you. That is why it is said that a man is known by the company he keeps. So this is the feat of love. The more you develop in this way the more you are blessed, the more you are making the best use of your life. If not, then you are just taking up a way that will bring you back again and again to the world. So blessed is the man who meets with the Master, who sows the seed of Naam within you. The seed of Naam, once planted, cannot be destroyed. If you just come in contact constantly with Naam you will have love for God. You will be detached from the world. Even the man who has just been initiated has got the seed of Naam within him. He has got some capital to start with. If he has not developed it in his life, forgotten it, he will have to come back, but not below the level of man, because in the man-body only can that seed flourish. What is the use of coming back, even as a man? Why not put

in more time and develop that thing which you have got already. You can develop more love for God or the God-in-man by following His instructions. Then you are not to come back. The more you advance in the earthly life, the higher will be the plane that you will go to.

So put in more time please, to your practices. Develop love for God within you. You will be blessed. You will have made the best use of your life. We have got oceans of talk, but how many grains of action? An ounce of practice is better than tons of theory. So—"Wanted—reformers, not of others, but of themselves". An example is better than precept. This is what is needed. We simply take to the outer rituals and do not care for the purpose for which they were meant. People will even lay down their lives for their performance, but forget God, for whom they were meant. That is deterioration, truly speaking. The highest religion is to develop love of God and God consciousness within you; to be in His Holy Presence, I would say. He is everywhere; where is He not? We are having our very being in Him. The question only remains of opening the eye to see Him. That eye is opened by the Master. He gives you a contact with the God-into-Expression Power, which is the Light and Sound Principle. The more you put in time, all virtues will become embedded in you. So just see where you stand.

9

HOW TO DEVELOP LOVE

Love can be developed in many ways, but the most effective way is through looking at the Master, into the eyes of the Master. Eyes are the windows of the soul. The Master is always within at the eye focus, so when you talk to Him, you should always be attentive there. He is also attentive when He talks and soul speaks to soul. The Master gives lessons through the eyes without talking. He is overflowing with the love and intoxication of God and the radiation comes through His eyes very strongly. Those who are embedded in His eyes by receptivity get a boost. There are other means too, but this is the most effective.

This is how we should attend Satsang, so as to derive full benefit from it. When you come to the place of Satsang, just forget your homes. When you come here and sit, forget everybody else. You will even forget your own body. Just be embedded into the

eyes of the Master. You will forget your body because eyes are the windows of the soul and the soul radiates its impressions through the eyes. This is the most effective way of developing love. There are other means, such as having the society of those people who are overflowing with the love of their Guru. When two disciples of the Master sit together, their love for the Master will flare up.

When you happen to go to a Master, just embed your attention into His eyes. Because He is overflowing with the love and intoxication of God, that comes direct to you. With the overflowing love in Him, what words cannot convey, His eyes can convey. Those very impressions go into the heart and wherever you sit, you will enjoy that sweetness. This is how love develops. Who gives it? It is first He who loves us. It is first the mother who loves the child. The child's love is only reciprocal. The question then arises, how to maintain this love? We should not be business-like. Sometimes we want this and that thing of the world. We should wholly have the love of the Master for the love of the Master. This is how that love can be maintained. What sort of love is required? We should have always a respectful love. Sometimes out of love we transcend our bounds. Sometimes we just try to vie with the Master. Well, the king is the king and the minister is the minister. The king may give the minister a good position and even make the minister sit by his side. Still the minister should think that he is a minister, not the king. Because of misunderstanding, we sometimes transcend the bounds of love. The king will not say anything but he will see that it is not respectful.

I was just relating a story of Humayun, who was a great king of India. He had one servant, Ayaz by name, whom he loved most of all. His ministers approached him and said, "It is a very strange thing, you love your servant so much that you do not love us. Why is this so?" The king replied, "Because my servant takes me as king." His ministers then said, "Do we not take you as king?" "No, not the least," replied the king. One day, the king sent for a cup that was embedded with jewels from his treasure house. It was a very costly cup, the most costly of all his treasures. The king put it in front of him and asked each one of his ministers to break it. He ordered them to break it. Each minister said, "O king, this is a most valuable thing, one of the wonders of the world, it should not be broken." One by one, all of the ministers refused to break the cup. The king then called his servant and said to him, "Break it!" Without any hesitation, the servant took a stick in his hand and broke the cup. The king then said to his servant, "Don't you know that you have broken a very valuable treasure?" The servant replied, "O king, this cup has no value as compared to the cup of your order."

You follow me? Implicit obedience and love which is always respectful gives you more than any other discipline. You may have other enjoyments, other appreciations, but unless you remain a minister, you will lose out. He might give you the kingship, but even then you should remain a minister at heart. Once I wrote to my Master and craved Him for love (it is the Master who can give love; it is He who first loves us), but such a love which was respectful. He

got that letter and put it on His breast and said, "I want love, but it should be a respectful love."

So these are the teachings which are given here. How love can be developed; how it can be maintained and further, who gives it. Also, what sort of love it should be. It should always be in a respectful mood. God is love. Love is innate in our soul and the way back to God is also through love. All performances, making obeisance and other things are the symbols of the respect that you have got at heart. The more you develop that way the better and, as I told you, the most effective way is through the eyes. One love pouring glance from the Master will go to the very depths of your heart and you will remember it all through your life; you cannot forget it.

These details are not given in the books. These are practical things which you learn from a practical man. If you get it, well, as I told you the other day, you will be detached from the world, you will have detachment at heart. When you are attached to One wholly and solely, that is true renunciation. That love which cannot be expressed by words is expressed through the eyes of the Giver to the eyes of the receiver and goes to the very depths of the heart. So this is what is meant by these little talks here. We must understand and see, find out where we stand.

10

THE OUTWARD SYMBOLS AND EXPRESSIONS OF ONE WHO HAS TRUE LOVE FOR THE MASTER

Love or charity is the attribute of the soul or the heart. Love for the world is not love, but is called lust or attachment. People speak of love, but where is it? They do not know even, what love is. It is said that love can be found by just giving the heart away to somebody and then to go around heartless. If your heart is taken away by somebody, what is left to you? Only such a man can really realize what love is. The outer signs of a man who loves is that he gives implicit obedience, complete self surrender. He cherishes what the Beloved or the Master wants. He always wants to please the Master, not to please himself. Love is no business. It is not grown in the fields, nor bought from any shop. It is already innate

in your soul but can be flared up when you come across somebody who is overflowing with love. We have got the man-body, in which this love can be developed. As I told you, love is already innate in your soul. It just requires attachment to somebody. Instead of attaching our soul to the Overself or God, who is all Consciousness, we have attached it to the body, to the outgoing faculties and the world outside. This has been the reason of our coming back again and again to the world. If we have love for God, who is already controlling us in the body, then naturally where will we go? We will go to where God is, we are not to return to the world. Love is flared up only in the company of somebody who is already overflowing with love. In His society, we will have the infection of love, the radiation of love. So who can follow this way? He who can completely surrender his body, mind and soul and also his very faith. The Beloved is everything to him. He will be ready to sacrifice everything for the Beloved. A great saint, Sarmad by name, was asked, "Well, you have met your Master, what have you got in return?" He replied, "To save the man-body, we have to sacrifice everything, money and attachments. To save your soul, you will have to sacrifice your body. To save your faith, you will sacrifice so many lives. All shackles of my body, mind, soul and faith, have been cut asunder. What more profit can there be? The very word of the Master is my faith. The very word of the Master is my life. It is the Bread of Life, the Water of Life."

So complete self surrender and implicit obedience are the outward signs of a man who loves. Who can have it? He who does not care for all outer things.

To him, the word of the Master is the Bible, the Vedas, or the Koran. After all, what do the Vedas, the Koran and the Bible contain? They give only statements of certain suchlike Masters, who were one with God, who were God in man. The very words they expressed form the subject of our scriptures. Those very words uttered by the Masters who were 'Word made flesh and dwelt amongst us', are recorded in the scriptures. If you come across somebody who is Word made flesh, His very word is the Bible, the Koran or the Guru Granth Sahib. Who can give his body, attachments, soul and everything? It is a man who is very brave at heart. The outward symbol or expression of one who loves is that he gives implicit obedience to the Master. "If ye love me, keep my commandments". This is what Christ said. All other Masters have said the same. Guru Nanak says, "The God-in-man is the very God, the very Guru". There is less hope for those who pay obeisance to the body of the Master, as compared with those who pay obedience to the words which He utters. For them, emancipation is definite, sure and certain. We should obey and pay respect to the words that the Master utters. Then we are sure to go back to the Home of our Father. Those who only pay obeisance to the Master outwardly and do not live up to what the Master says, there is yet time. The time factor is a necessity. That is why Christ said, "If ye love me, keep my commandments". This is the first step. Ultimately, we give body, mind, soul and everything. Such a man has got no will of his own, but the Will of the Master is his will. Just see where you actually stand. If you give everything, what remains is God. W-O-R-L-D spells world.

If you take out this I-hood from within you, you are God. If you take out "L" from the word "World", only "WORD" remains. "In the beginning was the Word, the Word was with God and the Word was God". This little I-hood, this ego, stands in our way to God. When you completely surrender yourself to the God-in-man (to the God-in-man, not the body, although we have respect for the body of course), then your "L" or I-hood is eliminated.

There is a story of Guru Ram Das, who was the fourth Guru of the Sikhs. The Masters always test their disciples to see how far they are fit. So his Master (Guru Amar Das), gave an order to raise certain platforms made from mud. All of the disciples started building the platforms as ordered. When they were ready, the Master inspected them and said, "These are no good, this is not right, you will have to make new platforms." Again the disciples constructed the platforms. Two, three, four, five times they did this. Then the Master said, "This place is no good. There is a better place over there to build them." Well, bye and bye, all of the disciples left off building the platforms except Guru Ram Das. The other disciples began to say that the Master has grown old and is losing His faculties. Guru Ram Das with tears in his eyes said, "The Master is all wisdom, all consciousness. If I am ordered to build these platforms and break them all through life, my lookout is only to obey His orders." He had complete self-surrender.

You follow me? This means complete self surrender. Now, step by step, judge for yourself where you stand. If you want to meet God, then you must have self surrender. When there is no "L" then.....? God

is within you, He is not to come from outside. It is your I-hood or ego that stands in the way. This ego comes up when you are conscious of the body, whether physical, astral or causal. When you rise above the physical body, the physical I-hood is eliminated. When you rise above the astral body, you lose the astral I-hood. When you rise above the causal body, then you will completely understand who you are. Your will is the will of the Lord. The Lord's will is within you.

The ABC starts from where? when you obey the orders of the Master. What does the Master say? He says, "Keep your life pure—For a while leave off from outside and introvert within—Rise above body consciousness—Come into contact with the God into Expression Power, the Light and Sound Principle within you—Then rise above the astral and causal bodies. You will realize what is meant by "I and my Father are One". You can then rise further into the Super Conscious state. This is the ultimate goal." The ABC starts from complete self surrender and implicit obedience to the Master, the God in Him of course. We respect His body, because that human pole is blessed at which the God Power works, at which it manifests. The man who is attached to the outward things of name or fame, how can he take even one step on the Way?

So this is what is always enjoined by all Masters who came in the past. They came here to bring you back to God. But the people don't pay any attention to them. They sometimes go out of their way to molest the Masters. So if we want to progress on the way back to God, these are the steps that we have to take.

You must have implicit obedience. Why get stuck in the physical enjoyments and the outward things? You should rise above them.

11

CHASTITY— WE MUST BECOME SELF CENTRED

I WAS just speaking about the chastity of life, which is the most important part of the spiritual life. Spirituality cannot dawn on a mind which is driven or attracted through the outgoing faculties to the outward enjoyments. Out of the five outgoing faculties of eyes, ears, nose, touch and taste, three are most powerful. Lust attacks us eighty percent through the eyes, fourteen percent through the ears and the remaining six percent mainly through touch. So how to maintain chastity? that's the point. You have just to control your attention. The mind and outgoing faculties derive their power from the soul, and the outward expression of the soul is the attention. So if our attention is rivetted at the centre of the soul in the body and we make the best use of the outgoing faculties, we will not be affected

by what we see or hear. You might be looking at somebody but you need not be doing so with your full consciousness, even with your open eyes. Somebody might be relating long stories of vicious things to you. If you control your attention, even with your open ears you won't hear.

We derive effects from outside and wherever our attention goes, we are affected by the radiation of those with whom we come in contact. If they are pure, that's all right. If not, you get their radiation. How to be air conditioned, I would say, is the question. If there is heat outside, what should we do? We should become air conditioned. If you become centred within your own self by withdrawing your attention from outside, from the body below, then.....? If you would like to see through the eyes, you might see at your will. If you will be self centred, you won't be affected by any other of the outgoing faculties. But as we are given up to the outward attachments, naturally we will receive impressions from outside.

To be pure is the ground on which God manifests. That is why Christ said, "Blessed are the pure in heart, for they shall see God". Buddha, Christ and other Saints and Masters all gave out in their own way this very thing. They all said, "You must be pure at heart". Out of the abundance of heart a man speaks. You speak what you have already got within you. If you have got pure thoughts within you, then you are pure. Then naturally, whatever will go out from you, through your mouth or by radiation, will have the same effect. Whatever we speak, whatever we radiate, carries the effect of what is within us. That is why it is said, "A man speaks out of the abundance of his heart".

Everybody says, "Be chaste, observe celibacy." For that the only criterion or specific remedy is what? to be self centred. It is we who give power to the mind. It is we who give power to the outgoing faculties. It is we who see good or bad outside. If we become self centred, we may make the best use of our outgoing faculties however we like. At the present time, we are driven away, attracted by outside things like anything. If you are self centred and somebody touches you, you will not be affected. You will be air conditioned. But if you touch those who are not air conditioned, that will carry its effect. So for that, all Masters have enjoined "Don't touch anybody— Don't look into the eyes of others". These are the outward precautions to save you. Just like when a tree is cut down, first the branches are shorn off and it is then easier to cut the stem. These precautions are only to cut off the branches. But the whole thing will depend on being self centred, to get your attention centred within you.

The outward expression of the soul is called attention or surat. If you become self centred, you can make use of any of your outgoing faculties at your own will and pleasure. Now we cannot do that. We are driven like anything. You are in the world and see everybody. The only precaution is, don't look into the eyes of others and you will be saved. But still the main remedy, the specific remedy, lies in being air conditioned. Then you may come in touch with anybody, like a man who lives among snakes but who has some incantation to protect him, and so is never bitten. You follow my point, what I want to bring out to you?

So being self centred is the main thing. That will come in due course with regular devotion of time to your spiritual practices. By airing the soul, you are cut off from outside. By seeing intently the Light within, you are cut off from the body and outgoing faculties. A doctor who used to examine my Master once said to Him, "You say that you are withdrawn from the body. Can you prove it?" "All right," the Master said, "examine me if you like," and He became self centred. The doctor found hardly any indication of life in His body. Even His blood circulation was very slow. It is the attention which gives life to the body. This we have forgotten. We are engaged in outward practices which involve the use of the outgoing faculties. You may do these for hundreds of years. They may be either good acts or bad acts and will react accordingly. But unless you become self centred, I will again say, you cannot be saved by outward attachments. So the best way to attain purity is to be self centred. If you want to make use of your eyes or other organs of the outgoing faculties, use them, otherwise not.

He is a self centred man, I would say, who is called a Saint. He comes into contact with you and sometimes He pats you or looks at you mercifully. This does not mean that He is influenced by you. He influences others, because He is competent. We are influenced by others, that is the pity. There is a vast difference between the influence of a Saint and the influence of others. You may say that He is sitting with us. Sometimes He talks to us in a jolly way. Do you mean to say that He is attracted by you? Not the least. He sits with us, talks with us only to attract

us and others to come on the right way. So there is a vast difference between a man who is self centred and who has come solely to help others to become self centred, and a man who has not become self centred. The time factor is a necessity of course. Rome was not built in a day. Every Saint has His past and every sinner his future. These are the things which we have to grasp and make the best use of. Be self centred, and for that you must be regular in your practices. Go all through life with your attention centred within you.

I learnt this secret from Napoleon's life. I have read more than three hundred books written about the lives of Saints and other great men. Napoleon was a very self centred man I tell you. At about 2 oclock in the morning he was writing the proceedings of a primary school. It happened to be the morning of the battle of Waterloo. At about 8 oclock, he was walking in the garden. One of his ministers was there and asked him, "What are you doing? the battle is due to start at 9 oclock." "Oh, that is at 9 oclock, it is 8 oclock now," replied Napoleon. You see how self centred he was. I have read the biographies of many Saints. We learn something from every man's life. Man is not made great by learning something in his head. It is something which he has brought out in his own life which makes him great. You follow my point now?

Everybody lays great stress on being chaste, but still we are not chaste. The reason is that the atmosphere is poisoned. The people whom we touch are poisoned. It is better if you can get the company of a good self centred man. If not, then it is better to live alone. These things are referred to in the books but are not

given clearly, cut and dried, as I am just putting before you. You want to be pure, all right, then be self centred. The diaries will help you, as in cutting the branches off a tree. When the fruit is cut from a tree it cannot remain fresh. It remains fresh as long as it is untouched by the hand of man. If it is touched by the hand of man, it cannot remain fresh, although there is one way out. That is, keep it in honey, then it won't spoil. The honey should be love of God, love of the Master. That way, we can remain safe, quite fresh, otherwise not.

The Masters have given so many examples to bring home these things, but we simply read through and go on in our old ways. We should understand what they are telling us and we should have that very thing in our own lives. If two glasses are carried together, one or both may break. Similarly, by touch you will have the same radiation as the other man. Unless you become self centred, you cannot avoid the influence of others. We have to learn swimming in water, not on dry land. We are to be in the world yet out of it, and to achieve success in this way, we have to be self centred. You follow my point? The company of a person who is self centred will give you the radiation of His life. Maulana Rumi says, "If you have the company of a Saint (Saints referred to in the Scriptures are meant here, not the so-called masters with whom the world is flooded today), and if you sit by Him for an hour, you will have His radiation. You will have more advancement and progress this way than by putting in hundreds of years of devotion". Once you sit by a fire, all cold will go. When you sit by a snowy mountain, naturally you will have cold. So the

society or the company of the Saints gives wonderful things. If flowers are left in a room, the whole room will be full of perfume. If you keep them in your clothes, they too will be full of perfume. If you keep them in water, the water will become perfumed. Similarly, when a man who is self centred is there, the very atmosphere becomes charged. In that atmosphere, you can have very easily a clear-cut understanding of things and also more progress. The radiations in the atmosphere around Him will become embedded in you.

People will run from hundreds and thousands of miles to have the company of a Saint. When we come to Him, what do we do? We do not derive the full benefit of His company. Why? because our whole attention is not rivetted into the Master. If you go to the Master and just wonder about what He eats or what He drinks, you will not be able to benefit fully from His radiation. When you are at the feet of the Master, you should strike up no friendship with anybody, your whole friendship should simply be for the Master. Your whole attention should be on Him all through. What does He say? Does He ask you to leave the world and go to the desert places? Not the least. He asks us to live in the world but to be self centred.

God has united you, some as brothers, some as sisters, mothers or fathers. It is God who has united you and you should behave in the proper way as a matter of devotion to Him. Because God has done this and because you love God, then pay off fully, as best as you can. But all the same, you should be detached while doing this, just like a nurse who looks after somebody else's child. She nurses it of course, but with all

that she knows at the heart of hearts that it is not her child. She only does if for the sake of earning a living. Similarly, we should be in the world, pay off our debts, love those with whom our debts lie because God has united us, but all the same remain in air conditioned rooms. They will only be air conditioned if we become self centred. These things are not given direct in the books. Those who have got practical experience know where the shoe pinches. With all our efforts to be chaste, to wish to be chaste, still we are not chaste. Chastity in mind, word and deed, the whole thing depends on the soul's attention. If you make your attention self centred, then who can affect you? You will have become air conditioned. These are practical things pointed out to you. Keep notes of what has been said. If you read through all the scriptures, you will not find it said so directly.

The main thing to save you is, "Don't look into the eyes of others". Look only into the eyes of one who is self centred. Don't touch anybody and you will be saved. If you are self centred, you won't be influenced by others. If not, you will be influenced by everybody. Beware, if you can't get the company of a competent Master, then remain all alone. Pay off your debts because God has united you. Love the people because they are children of God. For the sake of the love of God, we should love everybody. For that you have not to leave the world and go to the deserted places. You have to learn swimming while in water. You follow my point, a very important point? Just grasp what has been said and try to put in more time to your meditations. In this way only will you become self centred.

12

WHOM SHOULD WE LOVE - I

God is love. Our soul is of the same essence as that of God, so love is innate in us, and must have somebody to love. We are conscious entities and we have to make our beloved an all conscious God. But we are attached to our children, our families, our own society, religion and country.

There are some people who are Nero-like. When Rome was burning, Nero fiddled. In India too we had a king like that. His name was Mohammed Shah Ramila. The whole town of Delhi was on fire and the people sent in a petition to him to save them. He was taking wine at the time and was intoxicated. "All right," he said, "put this petition into the cup of wine." Suchlike people are everywhere. Their type is the lowest class. They are congealed with their own selves.

If your love is for your families only, then you will think only of their good. If each man has the attitude

that his children must be fed properly, but others may go hungry, there will be a clash between family and family. The police stations are full of suchlike reports. Their attitude is good for their own families of course, but they will clash with others. If our love is for our own society or for the religion to which we belong, naturally we will love the men of our own society and religion more than anybody else. In family strifes, some people are hurt, their heads are broken. If we have love for our own community or religion only, what is the result? Thousands will be killed. We had a clear show, a demonstration I would say, when Pakistan was formed. More than one million two hundred thousand people were killed on both sides, because they loved their own outer forms of religion. It is better to be born in a temple, but to die in it is a sin. So that results in the loss of thousands of lives. If our love expands, we love our own country. We think that a dog of our own country is better than a man of another country. The result is that we fight, and millions of people are killed. So this expansion of love, of the love of self, of the family, of the society and country is fraught with difficulties and dangers. The cost to life is more and more. Unless the love of our soul expands to love an all conscious, an all pervading God, there can be no peace.

Our ideal is, God is love and we have got love innate in our own selves. It must have something to love. Whom should we love? Guru Nanak said, "Peace be unto all the world over under Thy Will O God". God resides in every heart and our souls are of the same essence as that of God. So if we love God, naturally we will love everybody. The tenth Guru

of the Sikhs said, "I tell you the truth, those who love, only they can know God". Christ said, "Those who do not know love cannot know God". So love is the way back to God. We speak of love. On the pulpits everybody speaks of love. But how many are there who really love? They love their families, societies and countries. For their sake they will sacrifice hundreds of lives. There can be no peace in the world unless we love God.

God resides in every heart, but where He is manifest, we should have more respect for Him, for the God in Him of course, not for the son of man. We love and respect Him because God is manifest in Him and He helps others to make manifest the God in them. So whom should we love? that's the point, where we can be all at peace, all at rest, all bliss filled. This will happen only when we love God. He should be our Beloved. That is why Christ said, "Love thy God with all thy heart, with all thy soul, with all thy strength. This is the first commandment and the second is not less than that—Love thy neighbour as thy self". All the saints who come say, "God says you should see me in all and all in me. You are then a true follower and I will love you". This is the ultimate goal. If we have that ideal before us, we will earn the full fruit of having the man-body. The man-body is the highest rung in Creation. It is here that we can turn our attention and unite our souls to God and in no other form. We are blessed to have the man-body. We have to see how far we have advanced. Unless you love God and God in all, there can be no peace. God is within you. You are not to go elsewhere but are just to invert inside. He is the Control-

ling Power within you. Our body works so long as we are in the body and we are controlled in the body. There are so many apertures in the body, two eyes, two ears,two nostrils, the mouth and two apertures below, but we cannot run away out of the body. Some Power is controlling us in the body. The breathing goes out but there is some Power that pushes it back. As soon as that Controlling Power is withdrawn, we have to leave the body. That very Power controls all the Universe. When that Power withdraws from the Universe, the result will be dissolution and grand dissolution.

So what should be the ideal in the man-body? We should love God because we are conscious entities. We can become more conscious by absorbing ourselves in the all Consciousness, in the God Consciousness. This is our goal. Christ said, "The Son knows the Father and others whom the Son reveals". Where God is manifested, such a human body helps others to manifest God, who is already within them. He is not to put in something from outside, it is already there. So the body is the true Temple of God. Here you can open your inner eye to see Him. In what Form? Not in Absolute Form, but in God-into-Expression, which is Light and Sound Principle. You can have your inner eye opened, the third or single eye. "When thine eye be single, thy whole body shall be full of Light". To see Him, you will have to invert, withdraw from outside, withdraw from the body and rise above body consciousness. He is waiting for you. You are simply going astray. For the love of the world you have forgotten God.

So today's subject is, "Whom should we love?" We

should love God. Remain in any form or religion you like. The highest aim of all religions is to see God, and that you can do only in the man-body and nowhere else. It is a matter of seeing, not of emotions, feelings or drawing inferences, which are all subject to error. Seeing is above all. We can achieve this ideal in the man-body only. We are blessed in having the man-body. For that very purpose, we have joined so many schools of thought, but where do we stand? that's the point. So we must make the best use of the man-body that we have got, with the grace of God. If an animal, whose head God has made downwards, always remains enjoying the downward things, that's all right. You are a man after all, look above.

13

LEARN TO DIE SO THAT YOU MAY BEGIN TO LIVE

We are all under a grand delusion. What is this delusion in which we are adrift? We are the indweller of the man-body but have become identified with the body so much so that we have become as if we were the body itself. This body has been given to you with the grace of God to find your way back to Him. You are conscious entities, a drop of the Ocean of all Consciousness. With His grace you have got the man-body, the highest rung in Creation, in which you can go back to the true Home of your Father. We are under a grand delusion for two reasons. The body is made of matter, the whole world is made of matter. Matter is changing every minute and at the same speed as our body is changing. If two things are changing at the same speed and we are identified

with one of them, then both appear to be stationary.

Suppose some men are rowing in a boat and the boat is going in the same direction as the flow of the river. If you are identified with the boat and the speed of the boat and the river is the same, then you appear to be stationary. The question arises of how to be out of this delusion? The body and the world, both of which are made of matter, are changing. There are two ways to be out of this delusion. One is by far sight. When a man is sitting in a boat he should look to the shoals of the river and he will find that he is going downstream. But the best way is to be out of the boat. So the Masters advise, "O man, you are under a grand delusion, whether you are learned or unlearned, rich or poor. You must be out of this delusion to enable you to see this world in its right perspective".

So there are two ways and the first one is by far sight. Another effective way is to go and sit in a graveyard, or in a place where dead bodies are burnt. At these places you will see people bearing dead bodies on their shoulders, either to bury them or to consign them to the flames. But we have forgotten ourselves so much that although we see with our own eyes or carry dead bodies on our own shoulders, we are still not convinced that one day we have to leave the body. How grand a delusion it is! So one way is like that, and the other way is to be out of the body. If you were out of the boat, you would see the boat and the men who were identified with it all going downstream. So to see this, the Masters have said, "You must learn how to leave the body—Learn to die so that you may begin to live". You must rise above body conscious-

ness, then you will see everything in its right perspective. So this is our condition in the body which we are carrying.

The question then arises, what about our relatives? We have been brought together as a reaction of our past karmas, our give and take. When that is finished, everybody has to leave, to take his own way. This body won't remain here with us, nor will others who come as a reaction of the past. They will also have to leave us, or we will leave them. All our possessions have also to be left here. This very body, the first companion that we get on being born into this world must be left behind. When our body must be left behind, how can all other things which have come in connection with the body go along with us? This place, the earth or man-body, is not the place to live forever. We have to leave some day, sooner or later. Very great philosophers have come to the world, Masters have come to the world. They all had a man-body and they left it. There is no exception to the rule. Unless we have got the right view, we cannot see things as they truly are. Masters say, "You have to leave this world. These things will remain here, you will go empty handed". But still we are not convinced.

To see things in their right colour, there are only two ways. One is by far sight, just as a man rowing in a boat looks to the shoals of a river, or the other way is to leave the boat. So this is the grand delusion in which we are all going down. When these things are brought home to us, then our angle of vision will change.

Why do we squeeze the blood of others? Why do we torment them? They have the same man-

body as we have got. They are of the same essence of God, like us a drop of the Ocean of all Consciousness. The same Controlling Power is keeping everyone of us in the body. The highest aim is to rise into God consciousness. That will come only when you know your Self, who you are. You are not the man-body, you are dwelling in the man-body, the highest rung in all Creation. We have to make the best use of it and that is, how we can be out of it. For this purpose, Masters always advise us to rise above body consciousness. "Learn to Die so that you may begin to Live". You will have the right spectacles to see through if you do this. Everything will appear in its right perspective. This is why all Masters have said, "Know Thy Self". We are bearing the labels of the different schools of thought in which we have joined only to realize this truth. When you know your Self, then only will your attachments be cut off.

You people have come from America for one, two, three or six months. You know that you have to go back. Although you are here enjoying, still you know you have to return. If you just have that angle of vision by rising above body consciousness, you will always be conscious in knowing that this is not your home. The Home of the soul is the Home of our Father. We are fortunate in having the man-body, in which we can go back to the Home of our True Father. This cannot be done in the lower orders of Creation. They come only to reap the reaction of what they have acted before, to reap the fruit of them. In the man-body, which we have got as a reaction of the past, we are free within certain limits to direct our steps on the right way back to God. The ABC will

start when you rise above body consciousness. You will learn how to leave the body at will. Then your whole angle of vision will be changed. This is how you can be out of this grand delusion that you are in.

You are not the man-body, but are a conscious entity. You have got the intellect but are a conscious being. You have been given this man-body by the grace of God to enable you to go back to your Home. It does not mean that you have to leave the world and go to the forests. You are to remain here, pay off your debts, your give and take and find your way back to God. Relations are brought together only as a reaction of the past, to pay off their debts with love and not to be deluded, as we are now. We think that we will live here forever. This is the golden opportunity that we have got to find our way back to God. For that very purpose, we have joined various schools of thought. The badges you are wearing only relate to your body. You have got the man-body, you are conscious entities. Your true Home is one which is all Consciousness. So to find the way back to God, the first lesson is that your are under a grand delusion and must come out of it.

When we are doing our practices, even then we are not conscious of them. If you do your practices accurately, you will rise above body consciousness. The body is not you. You will begin to have experience of the Beyond. You have to leave the body. This fate awaits everybody and there is no exception to the rule. But with all that, we are afraid of death. Death is only a change, just as the sun sets on one side of the world and rises on the other. Similarly, we leave this physical world and rise into the Beyond. This is a

practical question, and if somebody gives you a demonstration of rising above body consciousness, you should develop it from day to day. So death is no bugbear. It is a very loving change to those who have got experience of the Beyond. For others, they dread it. Why? for two reasons. One is that they do not know how to leave the body. At the time of death we have to leave the body. If you see a dying man, you will see how much pain he has in the body. The withdrawal of the soul from the body according to a Mohammedan saint (the Masters have also referred to it in their scriptures), is just like having a thorny bush put into the rectum and extracted through the mouth. The Hindu scriptures tell us that the pain one feels is as if one thousand scorpions were to sting at one time. You may have been a witness to that. Generally, people are very much in agony. This is one reason why we are afraid of death. The other reason is that we do not know where in the Beyond we have to go. Those who come to the Master are given a demonstration of how to rise above body consciousness for a while. You will forget the world outside. Your inner eye is opened and you see into the Beyond. You are not the body. This is the first grand concession that the Master gives to you. This experience can be had only with the help of a Master. When you leave the body you will begin to understand how all this is going on under the Divine Will. The man who becomes a conscious coworker of the Divine Plan never says I am doing this or that, he says it is His Will that is being done. "Thy Will be done on earth, as it is in Heaven". The man who learns to die, to leave the body at will, gets everlasting life, never to return. All glory and beauty lie

within you. The astral planes are more beautiful than the physical one. The causal plane is still more beautiful, and the spiritual planes beyond are the most beautiful of all. Those who have experience of the Beyond would naturally like to go there, but they are bound. Even the Masters are playing their role. They want to go back, but they are bound by order, they have to carry on.

This is the ABC to be learnt on the way to Spirituality. You must come out of the delusion. The practices which you are asked to do daily are only meant for that purpose. Do you leave the body at will? Do you traverse into the Beyond? Somebody should be there in the Beyond to guide you, and here also to give you a demonstration of it. He who can do this is called a Saint or Master. He never leaves you, either here or hereafter.

Everyday you are given some lesson. We have to learn this lesson of how to leave the body, how to come out of this grand delusion. If you have learnt it, then I think that you will have the right perspective. The ABC starts where are all philosophies end. It is a matter of seeing, of rising above body consciousness, of experiencing for one's own self. Saint Plutarch tells us, "Those who are initiated into the Mysteries of the Beyond, their soul has the same experience of leaving the body as it has at the time of death". The Master gives you a demonstration. He guides you outside and when you go within. It is a great blessing to have a Living Master. The Master Power never dies, but works in different human bodies. Our Master used to give an example that when one bulb is fused, another is put in. When that is fused, a third one is put in.

That Light is the Master, embodied in the man-body. That never dies.

So this is the ABC that is to be learned today. We are all in a grand delusion and we must come out of it. It is not a matter only of talking, it is a practical matter of rising above body consciousness. If you rise above body consciousness every day at will, then where is death? No fear of death will remain, you will go jolly. You have come here to be with the Master, is it not so? You are jolly, I think. So similarly, we have to go to the feet of our Master, our true Master within us. This place is not for us to live in forever, we have only to make the best use of it.

14

THE TRUE GURU OR MASTER

ALL Masters have said that God is the Guru, the true Master. He is the Controlling Power within us. In the body we have got so many apertures, two eyes, two ears, two nostrils, a mouth and two more below, but still we cannot run away out of it. Our breathing goes out, but cannot remain outside. Some Power is pushing it back into the body. That Controlling Power is called God. When that is withdrawn, we have to leave the body. So God is the true Guru and is the Controlling Power in each one of us. Where that Power manifests, that manifested God-in-man is called a Master. Not the son of man, but the son of man in whom He is manifested. So the true Master is God Himself. Not God Absolute, but the God who has come into expression, who is sustaining and controlling the whole Universe.

Guru Nanak was asked, "Who is your Guru, your

Master?" He replied, "The God-into-Expression Power, the Shabda is the Guru. My soul is His disciple." Kabir also said the same thing. He was asked, "Where is your Guru residing?" He said, "Beyond and above these outgoing faculties. If you come up there, you will find Him." That Power is the Controlling Power, keeping us in the body. So the true Master is the God-into-Expression Power that is controlling all the Universe. In which human body He is manifest, that body is respected. For the manifestation of God in Him, we respect Him, we love Him.

In the world the question arises as to whom should we love? God is love, our soul is also love, love is innate in our soul and naturally wants to be attached to somebody. Our soul is at present attached to outward things, to the physical body, to our children and families. What is the result? We have to come back again and again, to where we are attached. All things are changing, not stationary. So we should love somebody who is not changing. "O God, Thou art eternal, unchangeable permanence Thou art, we wish to be attached to Thee". Those who are attached to the changing panorama of life cannot see God unless they withdraw from it. The true Guru is the God-in-man, the manifested God-in-man. Whom should we love the most? He who is able to withdraw our attention from outside, drag us up and open the inner eye to see Him. God is Light. Who can remove the darkness when you close your eyes and manifest the Light in you? He who is competent to do that is called a Sadh, Sant, Mahatma or Guru. He is not the son of man. We respect His body only for the reason that God is manifest there. God is also within us, but He is latent.

The God in Him is competent to withdraw our attention from outside, drag us up from the lower portion of the body to the seat of the soul within the body and open our inner eye to see the Light of God. It is a wonderful body, I would say, where God is manifest. To love Him is the first thing to get the highest aim of our life, which is to know God. He sees God and He enables us to see God within the body. Once you get something to start with, some capital, you can develop it from day to day and rise into Him. If you love somebody who is coming and going, you will have to come back. You will follow him. If you love somebody in whom God is manifest, where will you go? You will go where He will go. If He is not to return, then you are also not to return. He tells us that we have got this man-body, which is the highest rung in Creation. You are fortunate, but the highest aim before you is to know God. This you can do only in the man-body, which you have fortunately got, with the grace of God, and in no other body.

So this is your turn to see God, to meet God. All other things have to be paid off, such as debts of giving and taking, as a reaction of the past. If we just attach our souls to God, naturally we are not to come back. So if you love somebody, it follows naturally that you have to do what He says. Christ said, "If you love me, keep my commandments". This is thy turn to meet God. The man-body is the highest rung in Creation and this you have got by the grace of God. You should make the best use of it. What is the best use of the man-body? It is to know God, but to know God, we must know ourselves first. Self knowledge precedes God knowledge. It is not a matter of inferences or feelings,

but is a matter of self analysis, of rising above body consciousness. When you know the Self, you become the knower of the Overself, which is controlling you in the body. The God-into-Expression Power manifests as Light and Sound Principle. When you withdraw from outside and rise above body consciousness you will see with the inner eye the Light of God and hear with the inner ear the Sound or the Voice of God. One who is competent in these Principles is called a Master, Sadh or Sant. So the best thing is to love such a person in whom God is manifested. If you come across a Pole where that Powerhouse is connected, you come nearer to the Powerhouse. Maulana Rumi says, "When you come across a true Master, you come nearer to God, because God is manifested in Him". When you come to His feet, you get withdrawal by radiation. The more your attention is rivetted in Him, the more you think of Him, the more you are drawn within. As your soul withdraws from the body, you see the Light of God. The highest ideal before us is to know God, but to know God we must meet with somebody in whom He is manifest and who can also manifest in us the same God Power that is working within the body. He does not ask you to leave the world and go to the forest. He says remain in the world, pay off all debts, give and take, which you have to do as the reactions of the past. Pay off your debts sweetly and direct your footsteps to God. He who can guide you in that direction is called a Master. This is no reserve right of any outer religion. Masters have been coming in all religions. Remain anywhere you like but meet such a Master in whom God is manifest and who has the competence to make that Power of God manifest in you.

Such a man while living in the world and always thinking of God will naturally go to where God is. If you are attached to the world, you will have to come back again and again. The man-body is the highest rung in Creation and we are fortunate in having it. The best use of it is to know God. To know God, we must know ourselves first. It is a practical subject of self analysis and can be demonstrated by someone who rises above body consciousness daily. So it is He whom we should love in the world. He sees that God resides in every heart and has respect for everybody.

15

KNOW THY SELF - YOU MUST RISE ABOVE BODY CONSCIOUSNESS

WHAT is man's most important task? It is to know one's Self, to withdraw yourself from outside, from the outgoing faculties, by stilling the mind and concentrating at the seat of the soul in the body, which is at the back of the eyes. This is where the soul recedes at the time of death. It is there that you will have self awareness, by rising above and forgetting the physical body. When you rise above body consciousness, you can know the Controlling Power within you. That is why all Masters enjoined that we must know ourselves first. Self knowledge precedes God knowledge. When you become self concentrated, the surat or attention will work wonders, wherever it may be directed. It is all a feat of the attention. If you first become attentive,

concentrated within your own self by withdrawing from outside, you will be able to rise above the physical body and by rising still further, you will have Cosmic Consciousness. The macrocosm is in the microcosm. We have got the physical body and must rise above it. We have also got the astral body in which we have to work in the higher self. Then still beyond there is a plane where we have to use our causal body. After rising above the physical body, you will have self awareness. When you rise above the astral and causal bodies, you will come into your true I-hood. You will see that "I and my Father are One". The whole thing depends on the concentration of your attention within yourself. Then whichever way you direct your attention, you will work wonders.

He who rises above the body is a true Hindu, a true Mohammedan or a true Christian. There are many schools of thought existing, but we have to see how many students have reached that goal. That school is very creditable which turns out suchlike people. So remain in any formation or school of thought, but the purpose for which you have joined that school should be before you. That is, to have God consciousness. You cannot have God consciousness unless you have got your own consciousness. The best way to invert from outside is to have the practice from somebody who has got full attention or surat, who is fully concentrated. With a little thought of His many people will sit down and their attention will be withdrawn from outside. You are to leave the physical body for a while and open the inner eye to see Him. When you see him, then only does true love come from within yourself. We enjoy Him and that is why we can truly have love

for Him. We have got love for the world because we see it. If we have not seen Him, how can true love be there? For that you must sit by somebody who can open your inner eye to see the Light of God-into-Expression. He is all love and you are also a drop of the Ocean of all love. Your love will flare up. When your inner eye is opened you will see the Light of God within all, in these Temples of the body that we are carrying. God resides in every heart. You too are there. But our attention is diverted to outside things and we have become identified with them so much so that we have forgotten ourselves. Unless we have self awareness by withdrawing from outside, and rising above the outgoing faculties to the seat of the soul, further way up cannot be had to the Overself. That is why all Masters have said, "Know Thy Self". Without that you cannot know God, because God cannot be had by outward observation. The Kingdom of God is within you. You have to invert inside, to "Tap inside", as Emerson put it.

God consciousness is the highest goal. Those schools of thought meant only for that purpose were guided by suchlike Masters who had that experience within themselves and who gave a demonstration of it to others. They were competent with a little thought of theirs to withdraw the attention of others from outside, make them rise above body consciousness and open their inner eye to see the Light of God. He who can do that, truly speaking, is according to the Saints, a real Guru, Sadh or Sant. The true Guru is the God in Him. We respect the son of man in whose body God is manifest. Remain where you are, in any school of thought. All schools of thought were meant for that

purpose. We have to see how far we have advanced, whether we have succeeded in the purpose for which we have joined those schools of thought. If so, you have made the best use of your man-body. If not, you should wake up, it is getting late. You have already wasted half your life, so just make an effort to be on the Way. The ABC will start when you rise above body consciousness. Where the worldly philosophies end, there true religion starts. This experience of rising above body consciousness is given by somebody who is competent. Before that you are, as it were, a blind man. You see all darkness. When you sit by Him, you see Light. If you have got a little capital of that to start with, then develop it from day to day. That is the Bread and Water of Life. On spiritual health depends the life of mind and body both. These teachings were given by almost all Masters who came in the past, and they left their golden treasures with us for guidance. But a true interpretation can only be given by suchlike people who see. Others at the level of the intellect will interpret in so many ways. The Masters see and are also able to give a demonstration of seeing, of opening the inner eye to see the Light of God, to others.

16

WHAT SPECIAL PRACTICES BEAR FRUIT

DEVOTION is worthy to be called devotion if it is devoted wholly and solely to one object. God is one. The God-in-man is also One. He is not the man-body, but is the God in Him. Your whole attention should be on Him, so much so that you forget everything else. I was just giving some examples to help understand what particular form of devotion or bhakti bears forth fruit. It should be one-centred and devoted to One and One alone and nobody else.

Once Arjuna was asked by his teacher to give a demonstration in the art of archery. They happened to be by a pool of water and above the pool was a bird sitting on a tree. The teacher told Arjuna to look into the reflection of the bird in the water and to direct his arrow into the eye of the bird. When Arjuna was asked what he saw, he replied, "I see the tree and the bird sitting on it." He was instructed to look again,

with the whole of his attention, into the eye of the bird. Again he was asked, "What do you see?" and replied, "I see the bird only and not the tree." Again he was told, "Look with more devotion, look into the eye of the bird. What do you see now?" He said, "I see now the upper part of the bird." "Look again, more attentively into the eye of the bird. What do you see now?" Arjuna said, "I see the head of the bird." "No, see still further, what do you see?" He said, "I see now the eye of the bird." "Now shoot!"

When our whole attention is rivetted on one place, then only can our bhakti bear forth fruit. If you see somebody else other than your Master or the God in Him, well that is no bhakti We are respectful to others who help us on the Way, but God or the God-in-man is One for all. If your whole attention will be on Him, then naturally your devotion, your practices, will bear forth fruit. God is One and He wants everyone to go to Him all alone. One should not think even of the body in which he is sitting, that he or the very Isht (object of devotion) is there. Suchlike devotion will bear forth fruit.

Some people see the Master or God with their open eyes, while others don't see Him and wonder how those who do see Him have this experience. The strong man revels in his strength and the weak man wonders how he got it. So it is a matter, wholly and solely, of concentration on one point. Suchlike devotion bears forth fruit. People who enjoy this state are just like a wife who is devoted to and always thinking of her husband. The others who are not devoted are like a wife whose heart is attached to other men, even though she may appear to be outwardly devoted to her husband.

Well, the wife who is devoted only to one man, she enjoys. Her whole attention is rivetted on her husband. A husband would also like such a wife who thinks of no other man except him, who adores him and has nobody else in her heart. A heart that is devoted to so many men outside though married to one man, what good is that? So if you want your devotion, your love of God to bear forth fruit, then be wholly and solely devoted to One. Think of Him, see Him, hear about Him and know Him. Those who help us on the Way, we are thankful to them. Bhakti or devotion will bear forth fruit only when you are wholly and solely devoted to Him, so much so that you forget yourself.

When we go into a deep sleep state, sometimes we mutter something. Whatever our subconscious reservoir is full of in the way of worldly thoughts, those very things come out. We mutter something very deeply about which we do not know, because of the overflowing of the thoughts already in the subconscious reservoir of our mind. Kabir says, "What is the criterion of a man who is devoted wholly and solely to God? If in a deep sleep state, the word of God or the Master comes out of his mouth, then such a man is wholly and solely devoted to Him. What would I offer to such a man? I would offer my flesh, my skin to make shoes for his feet". You follow, which form of devotion bears forth full fruit? It is that which is wholly and solely devoted to One. Our mind is devoted to so many things. Such devotion will not bear forth fruit. If we want our devotion to bear forth fruit from day to day and that we should see this fruit in our lifetime, then our whole attention should be rivetted to the

Feet of the Lord, or the Lord manifested in the God-in-man. The result will be that if you love all the world for His sake, you will not be attached to the world. If I love you for instance, naturally I will love your children. If I love your children but not you, then....?

So love God and for His sake, love all others who have been attached as a reaction of the past. Give and take freely, with all love and devotion, because God has united you. In this way, you will not be attached to the world and you won't come back to the world. You simply go where you are wholly and solely devoted. For example, once there was a king who arranged a show in which he placed some very wonderful and costly things. He then asked his subjects to go and choose anything that they wanted from this show, but their choice should be only for one thing. When they had made their choice, they would be allowed to have what they had chosen and nothing else. So whoever went to this show said, "Oh this is very beautiful, this is very costly," and took it. Well, one young girl, very wise within though appearing to be very normal outwardly, was praising the show, saying, "This is very beautiful, that is very beautiful, this is very attractive," and so she went on. Then she thought, "These are so many costly things, they must have been placed here by somebody, who has given a free choice to everybody to have anything that they like. But who is he? Where is he?" and she went all through the show but never chose anything. The king, who had arranged the whole show was sitting there at the end of the show. The young girl said to herself, "This is the king, who has arranged all this—all right," and she proceeded to put her hand on the king's head. The king sat there

wondering. "Well look here," he thought, "all my subjects are only after my gifts, not for me. This is the only person who wants me and nothing else." The king feigned a mood and said, "Oh go and choose something and have it, the show is going to be over now." The young girl went up, put her hand on the king's head and asked, "Whom do you belong to now?" The king replied, "I am yours, because you touched me." "And who has arranged all this show?" "It is I, this is all mine." "Then as you are mine, this also is mine."

You follow me? If you want to bear forth fruit, derive full fruit from your devotion, then be wholly and solely devoted for a while, do one thing at a time. If you have such devotion, even if only for a few minutes, it will bear forth fruit. If you sit for hours and your attention is diverted, divided in so many things, such devotion will not bear forth fruit. Now see where you stand.

17

WHAT ARE THE IMPEDIMENTS ON THE WAY

First of all, the ladies and men should not always be thinking of the opposite sex or read such novels, lovelorn novels I would say, whichgive lusty thoughts. So the ladies should not think of the men and the men should not think of the ladies nor read books about them. That develops thoughts of lust in us. When we go to a Master, we should go for the sake of the Master and forget whether we are men or women. We are all equally individuals and should not think of the opposite sex. When somebody tells you about the Master, you become devoted, naturally attached to Him. When you do not always think of the Master, He is left aside and the other person of whom you are thinking intervenes, whether it is a man or a woman. What is the result? Your inner progress is stopped, because you are devoted somewhere else. So the ladies and men should not read those books where lovelorn

tales are given. The ladies should not think about the men nor the men think about the ladies. This is the first impediment on the way. It does not mean that we should not love anybody. For the sake of the Master or God, we should love all who go to Him.

I was just speaking about one Majnu, who was very fond of Laila, his beloved. One day, he saw a dog and began to kiss its feet. People started asking him why he was doing this. He replied that he saw this dog sometimes going into the street of his beloved. For the purpose of devotion you may love, but it should be for the sake of the Master. Otherwise, this is one of the most effective impediments by which men are driven away and their attention diverted from a higher place to a lower one. This is one thing. The other thing is that if you are always reading about money and thinking that such and such a person has become a millionaire, or listen to talks about such things, you will develop greed within you. Third, a man is known by the society that he keeps. Don't have the society of someone who is given up to these two things, because by society, you become that. Those thoughts will always be reverberating in your mind. The fourth impediment is that sometimes you think of your enemy or that such a man is against you. This always comes into your mind, again and again you think of him, and this creates hatred within you.

Sometimes for the sake of name and fame, we think that such and such man is rising in the world, that he is becoming known in the world, and you wonder why you are not. A man like this may have been devoted at first. One by one, these things that I have mentioned stand in the way, and our devotion does not

bear fruit. It is retarded and there is no progress. Anything that develops the thought of lust in you should be avoided, whether through society or by novels that you may read. You are to avoid such books or society in which people are given up to women and gold. Their society will also develop thoughts like that in you. Further, if there is any man who has done something against you or has wronged you, it is better to forgive and forget, otherwise enmity and hatred will be developed within you. Sometimes, the desire for name and fame, acting or posing, stand in the way.

Another impediment is when somebody is devoted to you. There is one example that I will give you. Suppose that you have got Rs.100.00 or $100.00 in your bank. Whoever thinks or looks to you with all devotion sends in a debit bill against you. The one who is devoted will want a return for that devotion, whether you have got the money in your bank or not. You will become bankrupt, mind that! Those who can give something expect something in return. Nobody can give even a glass of water to you without any purpose. If anybody gives you sweets or something (leave aside the question of the Master—He is a Selfless Worker), he will expect something in return. Whether you want to give it or not, that is debited against you. You follow me now? That is why all Masters say, "Earn your own money, live on your own earnings and share with others". There should be give and take. Selfless work for the good of the Cause is another thing. For that you should not want anything in return. Only then will it become selfless, not otherwise. If you want something done, you give something.

For good work, you will want something in return. So if you share or contribute, do so with no return in view, then you are saved.

So two things specially, women thinking of the men and men thinking of the women, and learning about things related to this or reading about them, will develop lust. In this way, one becomes more attached here than the place where one was attached before. These are the things that stand in the way. Our love, our devotion will not bear fruit. Sometimes on account of name and fame, we have competition, we always think in this way. This also creates hatred within us. Sometimes we act and pose and we become that. Really you are not that, you are deceiving your own self, the God in you first, then deceive others. For how long can this continue? The cat must be out of the bag eventually. So you should not think of the opposite sex, whether you are a man or woman. If you always think of the body naturally you will think of the opposite sex. Christ said that husbands should love their wives as Christ loved the Church. Even husbands and wives should not think of one another as a man and as a woman. They may have one duty of begetting children but that is not everything. It is mainly to have a companion in life for the purpose that both of them should reach God.

So first, the men should not always think about the ladies and the ladies should not become too attached to the men. If you have to love one another, love for the sake of the Master, forgetting your sex. Second, if you have the society of someone who is very wealthy and you are always in that society, then you will want that very thing for yourself. Greed will develop

within you. The third thing is that a man is known by the society that he keeps. Society develops its own quality quicker in us, no matter what sort of society it is. The fourth thing is acting and posing and doing things for the sake of name and fame and competition. These are the things which stand in the way of your devotion.

If you think of a man who has more money than you do, greed will develop within you. A man who is already getting $100.00 will be after $200.00. A man who is getting $200.00 will be after $1000.00. A man who is getting $1000.00 will want more money. People are always thinking of lust, women or gold. If you will just listen quietly, you will find that most people are talking of women or gold. If you have got a good companion, all the better, otherwise remain all alone with your own self, with the Master or the God within you. If you live in this way, your devotion or bhakti, even if done for a short time, will give you more, a hundred times more results than the other way. In the other way, devotion is lost. Another impediment is that those who are not believers in God will naturally develop some doubts too within you. So avoid all these things. If you can get good company, where you can develop love for your Master or God, well and good, otherwise live with your own self.

There is another thing that stands in our way that affects all, whether they are representatives, group leaders or anybody. That is when they say, "I am bigger than the next fellow." They act and pose, they want to be the boss and naturally this causes hatred and results in no progress. This attitude in due course becomes like a church and an imposition. But Sant Mat, the Teachings of the Masters, is coloured

through and through with humility, simplicity and love.

So yesterday, I talked about the things, that if you follow them, will bring more results in your devotion. Today, I have talked about what are the things that are impediments on the way to devotion. These are things explained and you have to follow them. The more you follow them, the more progress you will have. Sometimes you progress and then all at once you feel barren. Why? It is because something else has intervened, interfered in the way. So we have to be very cautious. Think of God, or the God-in-man, in all your affairs. Let the needle of your compass be pointed always to the north, then you are safe. Love one another for the sake of the Master. If you love for the sake of the man concerned, this will stand in the way of your love for the Master. If you love the Master, then keep His commandments. These things are explained to you in great detail so that you may derive profit, full benefit from your devotion. A short time spent in this way will give you more results. If here and there some impediments come in the way, then your progress will stop. These practical rules are explained to those who want to progress on the Way. The usual talks are only general, very round-about. These morning talks are given in great detail and give practical hints which will help you on the Way.

18

WHY SHOULD WE WORSHIP THE GOD-MAN

WHY should we worship anybody? Why should we give preference to the God-in-man? First of all, God is manifested in Him. He is also within us, but is not manifest. Just with a little thought of His, He gives us a boost to rise above body consciousness. We are given some capital, something to start with, of seeing and hearing God. Why should we worship the God-in-man? God is love and we are also love personified. The natural way of love is that it is always attached to something. We are attached through love to our body, to our children, to our society, to our country. Our love is divided into so many parts. The whole purpose of loving the God-in-man is that our love should be united, centred in one place. It is just like a water pipe that has some holes in it, the water will run out

drop by drop. If you close all the holes of the pipe, but leave one hole open, then through that open hole you will find that the water will shoot forth. The purpose of loving the God-in-man is that your whole love should be centred in one place, where He is manifest. Because God is manifested in Him, He has got an attraction. He will attract your soul towards His own self. You will have seen that a bird sings when it sees flowers that grow outside. The bird will not sing on flowers that are made of paper and it will not be attracted by pictures of flowers. The beauty of God that is refulgent in the God-man attracts the souls of others. The more you direct your attention towards Him, that radiance in Him will attract you and will become so strong that all of your other attachments will be cut away. This is one main reason why we should worship the God-in-man.

The other reason is, "As you think, so you become". Every day you get an injection from His Life in your own soul. You get an abundance of that Life within you, which comes from all Life itself. If you love somebody, even though there will be hundreds of others sitting around you, your attention will be directed to him. Similarly, the radiance from the God-in-man will attract you. Every minute, you will be worshipping Him. So, "As you think, so you become". In due course of time, you will forget whether it is you or He. As Saint Paul said, "It is I, yet not now I, it is Christ that liveth in me". Such an initiate becomes as good as the Master, and the Master is as good as God. So this is why we should love the God-in-man.

Why should we keep His commandments? If you are attached to someone, you will follow him, wherever

he goes. But if you have love for the Master, the God in Him, where will you go? You will go where He goes. If he is not to return to the world how can you come back! There are so many reasons why we should love the God-in-man.

I have given an instance of a lover of one Master, whose name was Bheek. The disciple used to recite the very repetition of the Master's name. He was so much in tune with the Master. At that time, it was the reign of the Muslim kings. The people heard him reciting "Bheek, Bheek" and asked him, "Who is your God?" He replied, "Bheek is my God." "Who is his prophet?" "My Master is the only prophet." So, according to the Mohammedan rites and rituals, they decided to behead him and his case was brought before the king, so that the order could be given. The king saw his God-intoxicated eyes and said, "Leave him, leave him." The people said, "He will run off." The king replied, "No, no, he won't go." The king then spoke to the man and said, "Well look here, there is a dearth of rain in our country. Would you ask your Master Bheek to send us some rain, so that the fields will have enough water?" "All right, I will tell Him," replied Bheek's disciple. He had so much confidence in his Master. Are we so confident about the Master? "All right," said the king, "when will you come back?" "The day after tomorrow," replied Bheek's disciple. He went away and naturally, there was very heavy rain. The country was flooded with water. On the third day he returned, and the king offered some income and villages, saying, "This I offer to your Master." "Oh no, no, these are all perishable things. I can't take perishable things to my Master," replied Bheek's disciple.

What is the good of worshipping a Master? You have not seen God and unless you see God, then what to do? The best remedy is, to see Him where He is manifest. If you see the God-in-man, you see God. Christ said, "Who has seen me, has seen my Father". So the worship of the God-in-man is the worship of God. Constantly you are imbued with His sweet memories, from head to foot. Then, in due course of time, you forget yourself, whether it is you or He. Maulana Rumi said that "My inner self is so much overflooded with my Master that I have forgotten who I am. I am no more".

So for these reasons, for so many reasons, we worship the God-in-man. If you worship Him, where will you go? You will go where He will go. If you direct your whole attention to Him, He will attract you and cut off all your fetters. You will be all alone, even when sitting amongst thousands of people. You will be just devoted to your Master. Outside, you appear to be a man moving on earth, but you are no more a man, you are a Master's man. If the Master is God in man and you become a Master's man, then you will become God in man. This is the most natural way. It requires no philosophy. As you think, so you become. We have just to abide by the commandments of the Master. The ABC starts from there.

Yesterday, I was just putting before you what things stand in the way of devotion and how devotion gives you full fruit. Now I am telling you why you should worship the Master. These things are brought to your notice to understand. Everything has its why and wherefore. But be careful that you are not devoted to a false master. What is the criterion of a real Master

and an acting and posing master? A real Master can give you a lift. He gives you something to see within and something to hear within. If He does this for a while, and also gives you something to start with in Light and Sound, well, this is the outer criterion. Don't be led away by outer pomp and show. Simply see what He can give you. Generally, the world is flooded with so-called masters. A real Master is one who can give you something to start with on the very first day. Then you can develop it from day to day. If a seed is planted in the earth and watered regularly, then it will grow. The love of the Master is the water. The more you love, the more you will keep His commandments and will have constant remembrance. The more you love, the more you will have the life impulse from the Master and you will be overflowing with life. There are so many benefits. Christ said, "I am the vine and thou art the branches. So long as you are embedded in me you will bear forth ample fruit". The same teachings were given by all Masters who came in the past.

God consciousness can be developed by coming into contact with a God-conscious man. He is God-consciousness Himself. He has risen to it. What happens if you rise in the Master? Because He is a God-conscious man, you will become God-conscious. This is the simple way and if you are regular in your devotions, in a very short time you can achieve anything. The pity it is that so many things stand in the way, as I told you yesterday. We have to be very careful about what I told you. If you have constant remembrance of Him, you will have more love. When you are stabbed for instance (God forbid), you will have a

pain in your heart. Nobody sees, but you have got a constant pain within you. Similarly, if you have love for the Master, you will never forget Him. You may just be thinking of the Master and tears will flow down from your eyes. This is why we should love the Master, and this love will only commence when we keep His commandments.

19

HOW TO DO OUR BHAKTI

THERE are nine ways and means to strengthen our bhakti or devotion to God. First of all, devotion is developed and strengthened through the eyes. So when you see the God in you, which is the Light and Sound Principle, or the Physical Body which radiates that Light and Sound, you see Him. Eyes are the windows of the soul, through which we receive impressions from outside. About eighty percent of all impressions from outside are received through the eyes. So eyes are the most effective way to develop, to strengthen the devotion in us for Him, whom we love. When you look at the God-in-man, you will receive impressions. Those impressions will be embedded in your heart and if you close your eyes, you will see the Light which radiates from Him. You are just to look at Him, intently, minutely, penetratingly, forgetting everything else, receive impressions, close your eyes and let

those impressions be embedded in your heart. The result will be that in due course of time, devotion will be developed in you and will be strengthened from day to day, so much so that you will feel that He is in me and I am in Him. This is true devotion, true bhakti and can be developed through the eyes.

God radiates through the eyes of the God-man. Through your eyes, you will see into His eyes. He sheds lyrical glances of His Higher Divinity through His eyes to you. You should receive the impressions, close your eyes and be absorbed in them. This is the best way of strengthening the devotion within you.

Out of the nine ways, one is taken as a bridegroom and a bride. Christ has said, "God is our Bridegroom, our everlasting Bridegroom". The worldly bridegrooms are for a hundred years at the most. The bridegroom of the soul is God Himself and all our souls are His virgin girls. So if you want Him to be infused in your very life, then receive the impressions through the eyes of the God-in-man. This is the most effective way of developing love or devotion. Jesus, St. Catherine and others said, "I have become betrothed with Christ". St. Catherine used to wear a ring on her finger as a sign that she was betrothed to Christ. These outward examples are given just to bring home the truth. When two unite in this way, they forget their body, everything. They just enjoy by absorption, soul into soul and forget the world. Similarly, when your soul receives impressions and these are embedded in your heart, you feel from day to day, that He is in me and I am in Him. This will happen in due course of time, patience is a necessity, perseverence is a necessity.

Kabir has given an example: "Just lay down the

bed within your eyes and look at Him, absorb His radiation that He gives you and close your eyes. You will be there and He will also be within you. Don't look to anybody else and let Him not look to anybody else". This is an example to show. In this way, you will please the Lord and the Lord will be pleased with you. When you receive His impressions within, naturally your heart will be overflowing with devotion and love. What will He give you? You will always be thinking of Him. When you meet others, you will talk of the Lord, or the Bridegroom, just as in the outer way, those brides who are newly married will sit down together and talk about their husbands. It is the same with those who are on their way back to God. When two of them meet, they talk of God, or the God-in-man. That devotion overflows still further, becomes stronger and stronger, so much so that by radiation, you are overflowing with the Divine love. This is one way how we can have devotion. There are other ways, that were spoken of before.

So today's subject is "How to do Devotion to the Lord". In the olden days, in the time of the Rishis and in the time of Soami Shiv Dayal Singh, people used to look into the eyes of the Master. They would sit and look into the eyes of the Master for a few minutes and would receive His glances. This is the best way to receive the radiation of the Master. When I used to go to my Master, He used to say, "All right, sit by me and give a talk." So I used to talk to Him and the people enjoyed. So I was just explaining that in the olden times, the Masters allowed their disciples to sit before them and look into their eyes. Eyes are the windows of the soul. It is God within Him that looks

at you. When you are receptive, you receive all those impressions. This is I think, the best way out. Then the time came when one of the disciples tried to touch the feet of Soami Ji but he was not allowed to do it. Soami Ji said, "Why are you doing that? look at me!" One of the disciples who was sitting there cried out, "Oh Master, why don't you allow us to do that?"

So this is one of the nine forms of devotion or bhakti, which is I would say, the most effective. Naturally, when devotion is embedded in your heart, out of the abundance of heart a man speaks. You will always be singing praises of God or the God-in-man. When two such disciples sit together, they will always talk of the Master. When more than one sit together, the devotion to the God-man is strengthened. You follow me now, how devotion is developed? These things are not given in ordinary talks. These are practical hints which are given every day in the morning. Naturally, when devotion is embedded in your heart, you will speak out of the abundance of your heart. When two disciples meet, He will be remembered, not to whom you talk. As two newly married girls talk about their bridegrooms, similarly two disciples who are devoted to the Master or God, will always talk of the Master or God. Then naturally, His love will be radiated between them. When you speak of your Bridegroom, how nearer at heart you will feel to each other. When those who are on the way speak of God, they will feel more love. This is such a relation that cannot be broken even after death. God unites us in a relation which continues even after leaving the body. Our Master used to say, "Out of a number of people who cross a river, some will reach the other side before

the others, but all will eventually meet together". Similarly, those who are initiated on the way back to God are all to go back to Him. But who will go? He who will do bhakti in this way. These are things to enable us to judge where we stand.

So the highest aim in the human life is to know God. You cannot know God unless you know yourself first. You have to withdraw from everything, you have to be cut off from outside. This is the most effective way, I would say. This is the Bread of Life of which Christ said, "I am the Bread of Life. This Bread of Life has come down from Heaven. Those who partaketh of it shall have everlasting life". This is not the outer bread of life. You get this Bread of Life by looking through the windows of your soul into the windows through which the Master or the God-in-man is radiating His Love. This is the most effective way, only expressed in words, through which you really get the Bread of Life. When that is there, naturally you will enjoy. Those who are on the way will talk only about the Master. You will always be singing praises of Him, the God in Him. This then, is one way in which our devotion is developed and also strengthened. But the time factor is a necessity, patience is a necessity, perseverence is a necessity. It will not happen in one day. When it does happen, you will forget who you are. You will say, "It is I, no more I, it is He who dwells within my breast". The final criterion is, if you put the same question to the Master and also to the one disciple who is just in tune with the Master, the same words will be spoken by the Master as you will hear from the disciple, exactly the same words. If the Master speaks of such a disciple, who may be hundreds

of miles away, the disciple will feel the radiation coming from the Master wherever he is. I learnt everything from my Master by simply looking at Him. All through life, two or three questions I put to Him, no more. So the Master comes within us, God is in Him and also comes within you. Very simple, no philosophy required. You learn more by radiation, thousands of times more, than you can have through your practices. Your practices will only become fruitful when you are receptive. If for a while you sit, withdraw and go in, all foreign thoughts won't intervene or interfere.

This then, is the most effective of the nine ways of doing bhakti. Whatever is within you, of that will you speak. Out of the abundance of heart a man speaks. Whenever two are on the same Way together, they overflow with love for God, not for love of each other. The God-in-man unites us in such a relation which is never broken, even after leaving the body. You are all on the same Way. You have to judge how far you have developed. There is no question of high or low, rich or poor. Whoever does it, has it.

20

HOW TO DEVELOP DEVOTION AND THE IMPORTANCE OF KEEPING THE DIARIES

I WAS just talking about devotion, how it is developed and what is meant by it. It is a subject of heart, not of head. The heart always remains attached somewhere. You might call it heart, mind or anything you like. Now we are attached to the world, to our families, to the outward things. This attachment has been developed by constant contact. The more we are brought into contact with outward things, the more attached we become. For example, a mother brings up her child. If the child goes outside for three, four or five hours and does not return, the mother's heart is upset. Why? Her heart has been attached to the child because she was always coming into contact with it. Now our hearts are attached to the physical bodies,

to the outward attachments. Bhakti is a subject of heart, not of head, first of all. We have to develop attachment to God. Now we are attached to the world. All outer things are ephemeral, a changing panorama. The heart that is attached to that panorama, how can it not be affected! It too will always be changing. So first we have to develop attachment. We have just to change from the outside world to the God within us. The ABC starts by coming in contact constantly with whom you want to develop your attachment. For that purpose, the first step of any religion is there. You may go to the Church and say a prayer in the morning, in the evening and at night. Sikhs go to Sikh Temples, Mohammedans go to the Mosques, Hindus go to the Hindu Temples. A natural attachment will be developed in that direction the more often we go. Sometimes we leave off all outer regularities and because of that, the diary has been introduced.

You should do everything for the sake of the One to whom you are fully devoted. Your heart is attached to Him and for His sake you love all others who are attached to Him, who are created by Him, you might say. In this way, you are not bound. If you have got a ruling passion for One, then for His sake you love everybody. You follow now, how devotion is developed, how to take it from one place and attach it to the other? The first step is to come into constant contact with God or with the human pole where He is manifest. In this way, attachment will develop. When it is developed, you will become helpless, because your heart is attached. If you are going in one direction and your heart is attached somewhere else, you will

always be dragged to where your heart is attached. So this is the start of devotion or bhakti.

The diaries show how much time you put in and in how many places your heart is attached to outer things in one form or the other. Devotion requires purity of heart. Purity of heart requires that no other thought should strike in your heart other than of the One whom you love. If there is no other thought in your heart for anybody else and it is vacant from outward attachments, then God is there. Devotion starts when you detach your heart from the outward things and attach it to God or to the God-in-man. This is developed by coming into constant contact with Him. The ABC starts by regularity of devotion to your spiritual practices.

Why do you attend Church or any other sacred place? Just to think of the Lord for a time, is it not? If you go to a holy place or a temple and your heart is attached outside, what is the good of it! There is a story about two friends, one wanted to play football and the other wanted to go to the Church. So both of them were headstrong in their own way. The friend who wanted to play football went to the fields and the other one went to the Church to pray. But while one was playing football in the fields and the other was praying in the Church, what were they really doing? The one playing football in the fields was thinking, "My friend is in the Church, he must be saying prayers." The one who was in the Church was thinking, "My friend must be enjoying himself playing football."

So do all your works, physical or outer, for the sake of the love of God only. Your heart should be attached to One. Sometimes people go to a holy place or to see

a holy man, and they are attached somewhere else. What's the good of it? It is better to be in the field and thinking of the Church than to be in the Church and thinking of the field. So this attachment is the subject of heart, and develops devotion, in due course. This first step is a necessity, but what do we generally do? We take up one thing and leave off other things. If we leave off one thing and do not put in our whole attention on the other thing, then naturally, we lose both ways. How is devotion developed? this is the first thing. It is just to be in contact with the object which we want to have, which we have decided on. Pity it is, that we are adrift. We have not yet decided on our goal, what we want to do. That is why I always press "Well, decide what you want to become". Sometimes we are devoted to one thing for ten days, a month or two months, then we just change our direction to another thing. The result is that the time is spent in digging wells, some two feet, some three feet, some five feet deep, but we never get any water. So first decide what you want to become, to whom you want to be devoted, wholly and solely.

If you have read the scriptures, you will find that all Masters say that when you have got a man-body, the highest thing is to attach yourself to God. Wherever you will be attached, there will you go. You have been coming to the world again and again. The reason is because you are not attached to God, otherwise you would have gone to God. So keep your diaries and eliminate all foreign thoughts from your heart. Our heart is at present divided. It should have no other thought except of whom you want to be devoted. Scientifically I am speaking. When devotion sets

in, you will become helpless. Suppose you are daily saying prayers at an appointed hour for one, two, three or four months. One day, it might happen that you have no time to devote at all. Your heart will be upset, you will feel as if you have lost something. This is how devotion is developed.

The second thing is, just have the company of somebody whose heart is devoted to God. If you want to devote it to God, you must have such company that is devoted to God. If you want to devote it to the world, all right. For that you have got ample scope.

The third and most effective way is to come in contact where that devotion is manifested, where the Word is made flesh, where the letter "L" has been eliminated from the word "World". What then remains is Word or God. The radiation will come from Him direct and can be had from thousands of miles away. But for this, you must develop receptivity. Through radios and televisions you hear the voice or see who is speaking from thousands of miles. The God-man is Word made flesh and He is everywhere. You have simply to turn your hearts and minds in His direction and you will have help from there. But all the same, to come in contact physically cannot be underrated. In His company, you will get radiation at first hand. Over there you have to direct your attention to Him. Here you have little or no effort to make to direct your attention. You see with your own eyes. You follow me, how devotion is developed, how it can be strengthened? Now we should judge where we stand.

If our hearts are devoted to One, and we do selfless service for the sake of the One to whom we are devoted, that is not binding. If you are not devoted, but instead

are devoted only for the outward name and fame, for the good name that you will have in the world, then you are bound. You will go where you are attached. Masters have been explaining these things in their own way. The basic thing that you will find is that all Masters speak of the same things in their sayings and scriptures. You find now how devotion is developed? For this purpose, you should be regularly devoted to your practices and also keep your diaries. That will make you regular. I always enjoin "Send your diaries blank". How long will you send them blank? For one month, two months, then you will begin to fill them in and will become regular. I will then say, "Please put in more time." I never chastise anybody, even those who do not do as I say. I simply again request them to do what I tell them. So this is the purpose of the diaries, and how important it is to keep them. How many are there who really keep the diaries? Sometimes people simply bring their diaries to me and I see that they are all clear but that little or no experience is reported. I tell them, "Dear friend, your diary is all right, but you should have gone to the third plane!" A heart that is not attached to the world never thinks of worldly things. One who does not show any failures under the different headings and who has a pure heart, then God must sit in it. He is already there, but He will become manifest.

As I just told you, there were two friends, one wanted to go to the fields to play football and the other wanted to go to the Church. Both had their own way. The one who was in the field playing football was thinking, "Oh! my friend is sitting in the Church praying." Even though his physical body was in the field, his

heart was in the Church. The other friend who was in the Church was thinking, "My friend must be enjoying himself playing football." So when you are sitting in front of the Master, you should see where you are really attached. You will then be able to derive the full benefit of His company.

First of all, the ABC of devotion starts from keeping the diary. This was evolved with a very high purpose in mind. You follow me now, what is the purpose of the diary? These things I have explained to you in detail. They are referred to in the books but are not given in detail. So those who are not keeping diaries must maintain them. I always again and again press this point. Those who are not maintaining diaries will fail constantly. In due course of time, their whole heart will be attached to the world. Outwardly they might appear to be very devoted, but they are really devoted to the world. So now you understand how devotion is developed, what it gives, how it is further strengthened and how you rise into that devotion itself. This is what is wanted. Every day something is explained to you in detail so that you may understand what is what. Understanding only also won't do, you must live up to it. The more you live up to it, the more you will change. Your hearts will be attached to higher things as compared to worldly things.

21

WHAT THE PRINCIPLES ARE OF BHAKTI OR DEVOTION

I WAS just speaking about devotion, real bhakti. The first principle, the basic principle and I would say the grandest of all, is to know that God is everywhere. We are living in Him and He is in us. We live and have our being in Him, like fish in the river. The fish lives in the water, its whole life depends on water. It lives in water, it lives on water, from whence it gets its food. When God wished "I am One and wish to be many", the whole Universe emanated, came into being. The whole world is an expression, a manifestation of God. Where is that place where He is not? We are in Him, He is in us and is our Controlling Power. All ensouled bodies are the drops of the Ocean of all Consciousness. When we know this, all is beautiful. God is beautiful and any world made by Him, manifested by Him, is

also beautiful. Beauty comes out of beauty, not from ugliness. Anything that appears to be ugly in the world is the result of the spectacles that we are wearing. If the glass of the spectacles is smoky, you will see all smoke. If it is red, everything will appear red. If it is black, everything will appear black. Well, the world is not black, red or smoky, mind that! So we have to change the trend of our mind, of our heart.

The first principle that we have to abide by is to know that He is everywhere. We are in Him and He is in us. When you know this, you will just pay respect to everybody. They are all manifested in the man-body. When we know that He is everywhere and that He knows everything of our heart, how can we do anything that is not good or commit a sin! Our Master used to say, "When a child of five years is sitting by you, you will never dare to do anything which is wrong". When you have the viewpoint that He is within me, He is outside me, I am in Him, how can you perpetrate anything! Can you? This is the sum and substance, the basic principle. If you abide by it, everything will follow of itself. The world will be beautiful. Beauty comes out of beauty. If the world appears to be ugly or not beautiful, that is the result of the spectacles that you are wearing.

If you will cast out evil thoughts about others, all are friendly. If somebody has played any hell against us, we simply retaliate, we harbour those very thoughts within us. Saints have been coming to the world and the people have been meeting them very disrespectfully. Sometimes they put them on the cross, sometimes they burn them alive. They took the skin off the body of one Saint. The people cry, "O God, send us some

man to save us." God said, "Well, I have sent you many men to save you, but how have you treated them? They came to give you a right understanding of the whole show, which is that all Creation is the manifestation of God. That you are all my children, drops of the Ocean of all Consciousness. That I am your Controlling Power. You live in me and I live in you, but you have forgotten." To forget is delusion, or what is called Maya. If you go to somebody whose eye is open, even if you speak ill of Him, He still tries to bring you out of the abyss of ignorance. If He gives you something, you should develop it. When you see inside, your whole angle of vision will be changed. Even outside you will see that it is all the manifestation of God. It is so, and when we meet a Master, we begin to see that it is all His manifestation.

So the first principle of devotion or bhakti is to know that God is everywhere. We are living in Him and He is in us. If this right understanding comes in, then naturally right thoughts will follow. With right thoughts there will be right speech and with right speech, you will have right action. So always pray to God "O God, let us come into contact with somebody who is out of this ignorance and who sees that this whole world is the manifestation of Thee". But how many are there like that? They are very rare, very few. God has been sending these persons of right understanding to give you right understanding, and how have they been treated? God said, "I have sent men to you who have said that they were God, but you have not respected them. I have also sent you those who have said that, "I am a man like you, it is all God's grace." What do you then say? You say that if He is a man

like us, then how can He take us out?" These are the aspects of how God sends us men of right understanding and how we treat them.

The main principle is to know that God is everywhere. It is a fact and we have to develop, to open that eye to see that it is so. That eye is opened only when you meet with somebody who opens it within you. It is called the Third Eye, or the Single Eye. You will begin to see that it is all the manifestation of God. There is no evil in the world. If it appears to be evil, it is due to the smoky or coloured glasses that you are wearing on your heart or mind. You will find that if you think in the way that I have just told you, then naturally you will have respect and love for all, even for your enemies. They might think otherwise of you, but if you have thrashed out every evil thought within you for everybody, you will see with that angle of vision, which the Master gives you, that it is all the manifestation of God. Then naturally, everybody will be beautiful. You will see this beauty even in your enemy. A perverted view is only on account of smoky glasses.

Whatever comes into our lives, sometimes good, sometimes not to our taste, is all due as a reaction of our past karma. What you have sown, you will have to reap. It is no fault of God, it is our own fault. What we have sown we must reap. If you sow one pepper seed, it will grow into a plant that will give hundreds of peppers. If you sow one mango seed, a tree will grow that will give you hundreds of mangos. So if you cast out all evil from your mind by having the right understanding, then all will be beautiful. Whatever else comes, either it is a reaction of our past or it comes

from above. We should meet all that happens to us with an open mind, happily. Sometimes it so happens that something comes in our way which we think not good, but that very thing which appears before us is a remedy to set us right, so that we may have something higher. Man learns swimming in water, not on dry land. When you develop that angle of vision, you will have opened your eye to see things in the proper light. You will see that everything is the manifestation of God. Then you will be strengthened. This principle which has been placed before you is a fact, it is not man-made.

I gave one or two illustrations from the life of Guru Nanak. Once when He was weighing out some wheat or corn, He was so absorbed in God that He saw Him everywhere. So when you think that "I am not the doer", you become the conscious co-worker of the Divine Plan. How can you say that it is you who are doing this or that! You should say that He is doing it, not you. You are a mere puppet in His hands. When you have that angle of vision you will, like Guru Nanak, say, "I am Thine—It is Thou not I". You will be so much engrossed and absorbed that you will forget yourself. So Guru Nanak was weighing out wheat and when He came to the word Tera (meaning both 'thirteen' and 'thine'), He became intoxicated and began repeating "I am Thine, I am Thine". The tenth Guru, when talking about God, said, "The whole world is yours, all rivers and mountains are yours. It is You who are manifesting in all of them". He was so much absorbed, that He was in a state of intoxication for hours at a time. So this is the basic principle, to know that God is everywhere. We are in Him and He is in us. We are the drops of the Ocean of all Consciousness. This is the

right understanding. When you get that, you will have right thoughts. Right thoughts will give you right speech and right speech will give you right action. It is all God's manifestation. He is the very life of our lives. On this basic ground the very superstructure of bhakti is raised. When a child of five is sitting by us, we do not dare to do anything wrong. If we know that God is watching our every action, our very trend of thought, how can we do anything wrong!

So today's subject is, "What the Principles are of Bhakti or Devotion". First and foremost, it is to know that God is everywhere, to know that it is all His manifestation. He is the Controlling Power and we are a drop of the Ocean of Him. We are living and having our being in Him. All other principles follow of themselves. If anything comes that is not according to our taste, that is a reaction of what we have done in the past. That is due to the smoky or coloured glasses that we are wearing. The truth remains that it is all the manifestation of God. If through some Master's grace, the God in Him, right understanding comes to you, you will see that it is so.

The whole world is in the ignorance of illusion or Maya. You have to rise above body consciousness to open your inner eye and see for yourself. For that purpose, you have been given some capital to start with. If you live by these principles, you will reap the full fruit of your bhakti, you will see God within you. All our penances and right living ultimately result in what? to know God. Remain where you are. You are not to change your outer forms and rituals or symbols of whatever school of thought you belong to, not the least. You have to love God. The whole world is a manifes-

tation of love. We are all brothers and sisters in God. The same Controlling Power is keeping us in the body. So this is the sum and substance of bhakti, the basic principle of devotion or love. Bhagat (the devotee) rises into Bhagwant (God). If we have got love for God, we will feel joyful in serving others. In this way, you will go into rapture, blissful rapture. Just like a loving mother who washes her child that has become besmeared with filth and then hugs it to her breast, so should we hate the sin but love the sinner. That follows naturally.

So the main and basic principle of bhakti is to know that we are in Him and He is in us. There is no place where He is not. He is here, within me, outside, everywhere. Only your inner eye, the single or third eye, has not opened as yet. A man whose eye is opened will give you some demonstration of it. If you follow His instructions accurately, you will one day see for yourself.

22

THE DIFFICULTIES IN THE WAY OF DEVELOPING DEVOTION TO THE MASTER

To abide by the teachings of the Master is just like treading a razor's edge. The more you walk on the edge of a razor, the more it will cut your feet. What does this mean? The more you abide by the teachings of the Master, by the sayings of the Master, the more you have to tear up your old name and fame, what you are, whether high or low. You have to care only for the Master. What He says is Bible truth. This is what God said through the Koran and all Masters have said the same thing. So we must abide by His sayings whether the people admire us or not. You have to be true to the God in you and the God in Him, not caring for what the people say. Christ said, "If ye love me, keep my commandments". To keep the commandments of the Master is difficult. Sometimes

for one reason or another we evade keeping them, we fear what other people will say. So always abide by what your Master says, the God in Him, whether the people admire you or not. You must abide by the teachings, sayings or orders of the Master and live up to them, irrespective of whether the world admires you or otherwise.

When a man develops inside, naturally he sees the God in the Master. There was one disciple of Nizamuddin Aulia, called Khusro, who worshipped his Master like anything. The people began to say, "Look here, he is a Mohammedan and he is worshipping a man, a body. He is not a Mohammedan." Khusro replied, "I don't care what the world says about me, whether this or that thing, I am a devotee of my Master and will abide by what He says."

So we have to live up to what the Master says. If He says, "Stop", then stop, that's all. He who lives up to what the Master says, who pays obeisance to the words, to the orders of the Master, is the foremost to get salvation. For those who simply obey Him physically, but do not live up to what He says, there is yet time. The time factor is most necessary to enable you to have full emancipation. So the first difficult thing on the way to devotion to the Master is that you must abide by what He says, irrespective of whether the world praises you or not. It may be possible that He says something that does not appeal to your intellect, but what is your duty? When the officer in the field orders "fire", what will the soldier do? he must fire. The Master will never say anything which is not becoming. It may be that you do not understand what He says at the time, but He has some noble purpose behind it

for your betterment. That is why it is very difficult to follow the orders of the Master.

I was just giving an instance from my own life. I was ordered by my Master not to go anywhere except to the place of Satsang. I was always busy in attending to the sick, the poor, holding Satsangs and helping people in difficulties, sometimes till late at night. Then I stopped altogether. People went to the Master and said that I do not visit them anymore. The Master said, "He won't go!" One lady came up to me at that time and said that her husband was on his deathbed and asked me to come to see him. I told her, "Well dear lady, I am sorry, but I am afraid that I cannot go. I cannot transcend the imperial wall laid before me by the Master," and so she went away. The next day she came again and said, "My husband said that in the name of the Master please come." I shed tears. I told her, "Well, the Master is to look after him. I am sorry, but I cannot transcend." Her husband died. Two or three days after, our Master came to Lahore. I met Him and that very lady also came up and complained to the Master saying, "Look here Master, my husband was crying for him to come but he did not come." The Master looked at me and said, "If you find any such event, you should go." Now, wherever I should go, whoever I should see, he must die, because I had to go only when a man was dying, and not before. People complained to the Master— "He does not come to attend our sick. Even when they are dying, he does not care." The Master told them very bluntly, "All right, if somebody of his dies, don't you go!"

Just look to the difficulty you see, how difficult it is

to abide by what the Master says. Once my elder son (he is here) fell sick and the doctors said that he would die in two or three days. On the third day, he was quite near to his end. I was told that I must attend him, so I took leave. Fortunately or unfortunately, there was one day on which I had to go, under the orders of the Master, to give a talk at a place about thirty miles from Lahore. I thought, "Well the doctors say that my son will die and here is my Master's order. What should I do? Oh well, it is for the Master to look after him, I cannot prolong or cut down his life." So I left for the place where I had to give the talk, and it was about noon when I finished. The place where I gave it was near to Beas and I thought that I should like to see the Master. It was a very hot day, I remember, and I reached there at about 2 p.m. When I arrived the Master sent for me and I went and paid obeisance to Him. He was lying on His bed and when I came in, He sat up. The first thing He said was, "What about your son, how is he getting on?" I told the Master that he had been very sick and that the doctors said he would pass away in three days, but the Master's orders were for me to give a talk. The Master became very sad and I said to Him, "Whoever thinks of You, all his grief and sadness go. Why are you so sad?" The Master said, "Well look here, you have thrown your burden on me and I have to take care." So my son never died and he is still alive. You follow how difficult it is to keep the word of the Master? Another time, my baby daughter died in the evening and I had to go to conduct the Satsang at a far off place. These are very ordinary things but we have to obey the Master's order. Early in the morning I

sent for Dalip Singh and gave him directions to attend to the disposal of the body in my absence. Other people said about me, "What is he doing?" but still I went on my job. You follow me? To keep the commandments of the Master is very difficult. We simply make an outer show of obeying the Master's orders but do not live up to them. Even in His absence, orders are orders. The very order is the Guru, is the Master. Those who pay obeisance to the words of the Master are sure to be emancipated. This is one reason why devotion to the Master is like walking on the sharp edge of a razor.

Second, bhakti or devotion to the Master does not need any outer forms or rituals, acting or posing. Just live in a simple way. The Master has got a very human touch, I would say. He is a man like you and lives in a natural way, no acting or posing, no show, nothing of the sort. This is but natural. So these are the two things which stand in our way of full devotion to the Master. This is why it is difficult to speak of the love of the Master. We can make oceans of talk, but how far do we abide by His commandments? An ounce of practice is better than tons of theory. Those who obey His commandments will forget whether they are a Sikh, Mohammedan, Hindu or a Christian. They will never think in this way. They will just consider themselves a devotee of the Master.

Once I was invited by a loving disciple of the Master to a place located in a jungle wilderness and I promised that I would go. There were some other people living near that place who were not in my favour and who said that they would kill me if I came. Those who were with me were afraid to go. I said to them, "You

either come with me, or I go alone. When I have promised, I must go!" When I entered that wilderness, those very people who were against me showed up. "All right friends, come on and guide me on the way," I said. They were running before me, to the place where I was to give a talk. I told them, "Look here, I am not a Sikh, a Mohammedan, or a Radhasoami. I am not a Christian, but I am a devotee of my Master. My "ism" is that of my Master. You can come to me or not." They were all changed. The loving disciple was waiting for me there in all anguish and crying for me.

So bhakti knows only devotion to the Master. You will do what He wills. A devotee will not await the orders of the Master, he will divine what is the intention and will follow it, without having to be given it. This is why there are difficulties in the way of devotion to the Master. It is just as difficult as walking on the sharp edge of a razor. So the main thing lies in what? "If ye love me, keep my commandments". This is what Christ said. Those who keep the commandments and live up to them will have emancipation, sure and certain. To keep the commandments of the Master is to live up to them, not only to have them in your brain. He may be before you or you may be in His absence. You have just to abide by His word. That is the God in you, the Master in you.

So for these two reasons, Guru bhakti or devotion to the Master is difficult. He may give us something or He may take something away from us. It is all His. Like a treasurer, He may send you some thousands of Rupees and ask you to send Rs. 2000.00 to such and such a man. You are only a keeper. To be true to

the Master is to be true to His words, what He says. We should live up to them, whether people admire us or speak ill of us. The Master does not know any show, no acting, no posing. He lives always in a natural way. To keep His words in your brain is not sufficient, you must live up to them. An ounce of practice is better than tons of theory. Food that is digested will give you strength. Food which is not digested will cause disease. If the Master is situated at a place thousands of miles away from you, then you must develop receptivity. From radios and televisions, you hear the voice, you see who is speaking. The God-man is Word made flesh, He is everywhere. You simply have to turn your minds and hearts in His direction to develop receptivity. You will then have help from there. However, to come into contact physically with Him cannot be underrated. In this way you come direct to the fire. In the other way you have to direct your attention. Here you have little or no effort to make to direct your attention. You see Him with your own eyes. You follow me now how devotion is developed, how it can be strengthened, how you can transmute yourself by devotion? So now we should judge where we stand.

If our hearts are devoted to One and for the sake of that One we are devoting selfless service, that will not become binding, mind that! If you are only devoted for the outward name and fame, so that you will have a good name in the world, then you are bound. You will go where you are attached. Masters have been explaining these things in their own way and you will find that the sayings and scriptures of all Masters speak of the same things. But he who has done it practically

will know what true devotion means. For this purpose you should be regularly devoted to your spiritual practices. You should also keep your diaries, as this will make you regular. I always enjoin "Send your diaries blank". How long will you send them in this way? One month, two months, then you will feel morally obligated to do something. You will become regular. I will then say, "All right, please put in more time." I never chastise anybody, even those who do not do as I say. I just request them again to please do as I tell them. So this is the purpose of the diaries and how important it is to keep them. How many are there who really keep true diaries? Sometimes people simply bring their diaries to me and I see that they are all clear, but that little or no experience has been had. I tell them, "Dear friend, your diary is all right, but you should have gone to the third plane!" The heart which is not attached anywhere, which never thinks of worldly things, nor has any failures shown under the different headings on the diary, will be pure and God must sit in it. He is there already, but He will become manifest.

23

HOW DEVOTION TO GOD BEARS FRUIT

How can our devotion to God or the God-in-man bear fruit? First of all, we should earn our livelihood by the sweat of our brow and by honest means. We should not squeeze the blood of others knowingly or unknowingly. All of our actions should be above board, in which nobody's blood is squeezed. You should earn your livelihood honestly, maintain yourself and your family and at the same time share with others. Some part of your earnings must be given away for the good of others. History shows that one tenth of their income used to be given away by the old Christians, Hindus and others. Why? because some part of our income might be due to our not having done our duty very honestly, even for half an hour or ten minutes. Suppose for example, you are paid for six hours work and you have not put in a full six hours for the job but have wasted half

an hour. So whatever you have been paid for in that half an hour is not yours. It has not been earned by you. This has been the custom with all Masters.

Guru Nanak was once invited by a ruler of His time to a big feast in which all sorts of dishes were served. He did not attend the feast but instead went to stay with some poor fellow, Lalo by name, who was a carpenter and worked very hard to maintain himself. So Guru Nanak remained with him and ate his bread. The next morning, the ruler came to know that although Guru Nanak had come He did not join the feasting. He sent for Guru Nanak and said, "Well Nanak, you did not join my feast. Why?" Guru Nanak replied, "I came of course, but did not join your feast because it was served by squeezing the blood of others. I could not suck the blood of others and that is why I did not come." The ruler was enraged. Masters are not afraid to tell the truth in order to bring home to us what it is that we are doing. So the ruler demanded a proof from Guru Nanak that what He said was true. "All right," Guru Nanak said, "bring me some of the dishes that were served at your feast." The ruler had them brought and at the same time, Guru Nanak sent for the bread that He had eaten at Lalo's home. He put His left hand into the dishes served at the feast and His right hand into the bread brought from Lalo's home. He then squeezed both of them. The result was that drops of milk fell from the bread brought from Lalo's home and from the dishes served at the ruler's feast, there fell drops of blood.

So if you want progress in your devotion to God, always earn your livelihood honestly. Our Master

used to visit one Baba Kahan at Peshawar. I was then in my school life and I also used to go to him. Baba Kahan once went to our Master's office and said, "What are you doing?" The Master said jokingly, "Well, I am just preparing a bill." "For how much?" "For Rs. 4000.00." "Give it to me," said Baba Kahan. "I will give you two thousand if you like," replied the Master. As it so happened, a war occurred in that area and our Master was detailed for duty. After a few months, He had earned about Rs. 2000.00. The Master then thought that he should go and visit Baba Kahan. Previously, He used to offer him Rs.10.00, but this time Baba Kahan said, "Well, look here, I want Rs. 20.00 this time." The Master said to him, "What, are you becoming greedy?" "Not the least," replied Baba Kahan, "I want the extra so that the poison may be taken away from your earnings. Before you earned less and I took Rs. 10.00, which was given away to the poor. I want Rs. 20.00 now only for the reason that you have got more money. Let it be shared with others."

You follow me? So the first thing required is that the source from which your earnings is derived must be an honest one. If it comes from a source whereby somebody's blood is squeezed, how can you think that your mind will be pure? You must live on your honest earnings. The second thing is that love knows no burden. Devotion to God does not mean procrastination. The lover of God works harder than other people because love knows no burden. Out of love he serves everybody. He does not become tired. Generally, when people sit for devotion, they sit for purposes of show and then say to themselves, "Oh I am so tired,

let me lie down." Well, what's the good of it? This is show, you see. If somebody gives you even a glass of milk, he sends a debit to you and whether you have got money in your bank or not, you will become bankrupt. So be careful not to squeeze the blood of others. Your livelihood should be earned by the sweat of your brow. This is one thing if you want to be successful in your devotion to the God-in-man, or God. Further, anything which helps you to have sweet remembrance of God is a true ritual to be followed. If you go anywhere where you forget God, that place should be avoided. Just have a society or suchlike ritual in which the remembrance of God is boosted. Love knows no show. Love knows no burden. Love would not like to squeeze the blood of anybody. This is the stage to be reached in order to be successful in your devotion to God. Generally, people don't care for these things. So first, you must be active. You must stand on your own legs. Earn your livelihood by honest means, maintain yourself and your family and also share with others who are needy, naked or hungry. Generally it has been the custom in all nations to give one tenth of one's earnings. Secondly, if you love God, you must have love for all, as God resides in every heart. All are the children of God. These are the two things required in the way of devotion to God, which will give you success.

If somebody else is looking after you and serving you, that will be debited against you. You will become bankrupt. If you have got money in your bank, that's all right, otherwise it will go against you. So first of all, to be successful in the worship of God you must earn your livelihood by honest means and by the sweat

of your brow, by which you maintain yourself and your family, and share with others who are needy, hungry and naked. The second thing, is that you must be active and do such works as will flare up your love for God. All ceremonies, rituals and other things are blessed if they develop or flare up your love for God. Any action or engagement that causes you to forget God should be avoided.

So this is the subject for today. Every day you get something different. These are helping factors for your success in approaching God. If some sincere seeker after truth who was living on the earnings of others came up to our Master, he was told to put in three hours meditation for himself and three hours more for those who served him. Nobody serves you without wanting something in return. So our Master asked those who were served by others to put in double the time for their meditations to be successful in the way to reach God.

One man came here this morning (he happens to be a temple priest) and asked me how he should maintain himself. I asked him, "Well, you get some pay?" "Yes," the man replied, "but not too much." I said, "Well, if you do some work for somebody you are entitled to the pay, but don't live on offerings. If somebody offers something to God or to a temple, they want something in return. If you live on these offerings, they will be debited to you."

So be very careful how you live. Even if nobody else sees what you do, He sees. You have to account for all of your actions. If you follow what has been explained to you today and put in regular time to your spiritual practices, you will succeed.

24

THE TRUE SERVICE OF GOD OR GOD-IN-MAN

I WAS just explaining about who is in a position to serve God or the God-in-man. It is he on whom God sheds His grace. Nobody else can do His service otherwise. What is the criterion of one who serves God or the God-in-man? Those whom He wants to serve Him are brought nearer to Him, either in His Mission or to His home and in other affairs. One is attuned with the Naam or Word Power only when God wishes it. This is given through the human body in which God is manifested. The manifested God in Him gives a contact with the Word or Naam to others. It is the Naam or Word which is the Controlling Power within us. It is through the grace of God alone that one is initiated. The very fact that a man is initiated means that God has shed His grace and wants His children to come to Him. For this purpose, He gives a contact through some human body in which He is manifest.

The greatest service is to attune yourself to the Naam Power within you, which is the Light and Sound Principle. This is the way back to Absolute God.

Now the question arises, what about those who are taken in direct service under Him, either to carry out the work of His Mission or at His home? It is the God in Him who selects, not the son of man. Those who are selected to work in His Mission are selected by His grace. It is not everybody who is selected to work in His Mission or who are brought into closer contact with Him. When God wants somebody to come nearer to Him, He places that person in a position where he can serve God direct, either at His home or in His Mission. This is His grace. So only he can serve God or the God-in-man whom God Himself wishes. The criterion is that first he is given Naam or Initiation. Those who are given Initiation are given it because God wishes to bring them closer to Him, first in soul, then outwardly. For that, the Master says that we must put in time for meditation, as much as we can, so that we may benefit from His inner Radiant Form, talk to Him heart to heart and get His guidance direct. This is one aspect. The other aspect is that outer service is also given to those selected by Him. They are given some work to do in His Mission. Others are brought still closer to carry on other work under His direct supervision. It is all His grace that induces one to come nearer to Him. Those who have been selected for that purpose are most fortunate. Sometimes we are selected for a certain purpose and we think that we are the master of the service that is given to us. The little ego within us naturally asserts. This is not service. The service of the Master is to carry out the

work as the Master wishes it. That alone can be called a service with which the Master is pleased, all others not. Those who are brought nearer to the Master in one way or the other, their ego asserts itself. They say, "I am carrying on this or that thing." That assertion causes the person affected to have a lack of sweetness in all his affairs. He will assert, he will command. He does not consider himself to be a puppet in the hands of the Master. There should be selfless service always. So those who have been selected for the service of the Master, in one way or the other, to carry on His work here or anywhere under His direct supervision, are most fortunate.

Some people are selected to work quite close to Him. This is His grace, coming from the God in Him. People can only serve God or the God-in-man whom God wishes. Those who are selected are the object of special grace from God. But what do we do? We sometimes take it up as a business. We expect compensation in one way or the other. Our Master used to compare those who came from afar to stay for a while to a calf that, when it came to the cow, took only her milk. Whereas those who are always near to the Master are compared to the ticks which just suck the blood of the udder, but don't take the milk. If we want to serve God or the God-in-man, it can be done only through His grace and if He wishes it. Nobody else can do it. If one has been selected to work for the Master, it is God's grace. When you are selected for one purpose, then do it joyously, quietly, lovingly, selflessly. Thank God that you have been selected for that job, that you have been included in the arrangement to carry on His work. It is His grace.

You should be true to the Master within you. When you see that He is within you, you will be afraid to do anything wrong, which is against His wishes, whether you are in His presence or in His absence. If you carry on in that way, you will always be thinking of the Master and the result will be, "As you think, so you become". By and by you will find that "It is He who is working in me and not I". Saint Paul said that "It is I, not now I, it is Christ lives in me". This is the ultimate goal. So those who are selected to carry on the work of the service under the Master have God's grace upon them. They should be thankful that they have been given that service. They should carry on selflessly, always thinking that they are serving the God-in-man, because it is He who has selected them for that purpose. The criterion of service to God or to the God-in-man is that you have been given Initiation, have been brought closer and have been given some job to do under the Master. This is His special grace and we should prove worthy of the job and derive full benefit from it. We can only have this by doing our job selflessly, as a mere puppet in His hands. Any service done at the Will and Pleasure of the Master, in which there is no self assertion, bears forth ample fruit. Those who have been selected for this service under Him should be thankful for it. Otherwise it will be binding and even if you live near to the Master, you cannot bear forth the full fruit.

So today's subject is about those who have been initiated by the God-in-man, through His grace. They should develop what they have been given by observing regular precautions or restrictions, so that they may develop within and meet the Radiant Form of the

Master and talk to Him heart to heart. This is one aspect. The second aspect is that sometimes you are selected for a job. What is His job? To bring all children of God together. You should prove yourself an example to other people. An example is better than precept. If you have been given a job in His Mission, then you should do it, whether here under His direct supervision, or anywhere. Those who have been selected for one purpose or another are most fortunate. But they should perform their duties with no assertion of ego in them. They should do it just to please the Master, with no view to compensation or return. It is for the Master to give what He wishes, what a man is fit for, what He thinks best for him. When you give service to such a God-in-man, naturally you will be compensated. What compensation will He give you? He will first free you from the world and then unite you with God forever. If the God-in-man wishes good of yours, then I think that it is God who wishes good of yours.

Those who are initiated are done so by the special grace of God. The purpose of Initiation is for our soul to go back to the lap of our Father through the Light and Sound Principle which emanates from Absolute God. Further special grace is given when an initiate is selected for some job to help carry on the work. It is those who want to be nearer to the Master who are given some special job to do, some duty to perform. If the person to whom the job is given does it selflessly, with no ego in him, it will bear forth fruit. When you see that everything goes according to the Will and Pleasure of the Master, then naturally, you will be one with Him. You will have no will of your own. His

Will is your will and His Will is God's Will. So each one of you should be thankful that you have been initiated. You have been put on the way back to Absolute God. When He has selected you for some particular duty, you are still more fortunate, but perform it with full faith, devotion and selflessness. If you do this, what will He give you? He will give you His very own place.

Guru Har Govind, the sixth Guru of the Sikhs, once asked somebody to recite from the Jap Ji, which is part of the Guru Granth Sahib, the scripture of the Sikhs. He said, "Whoever will recite this with single-minded attention, may ask me for his heart's desire. But there should be no other thought intervening. It must be done with single-minded attention." So one man began to recite from the Jap Ji. He went on with single-minded attention and when he was coming near to the end of the recitation, he thought of a very beautiful horse that had been given to the Master, and wished for it. At the close of the recitation, he spoke up and asked for the horse. The Master gave him the horse and then said to him, "Well, look here, if you had not wanted that horse, I would have given my very own seat to you." You follow me? Those who work selflessly, with single-minded attention, will become one with the Master. The Master wants to bring you to one with Himself. Those who want something else, well that is given of course, but selfless service for the Master is the highest good fortune, I would say. But who does it? He to whom God sends His grace.

So first of all, you are fortunate to have been initiated. Those who have been selected to work in His Mission and have direct contact with Him are still more fortu-

nate. But it should be selfless, mind that. There should be no assertion of self. Because of the self or ego coming in, instead of deriving full good, you derive little or no good. So be thankful that you have been given Initiation. Those who derive full benefit by doing service sometimes think that they are above the Master. You may be as good as the Master, that's another thing, but you cannot be above Him. It is the assertion of your self that causes you to exceed your position. The result is that one who acts in this manner will not derive full benefit. The servant is the servant and the Lord is the Lord. If the Lord does not accept your service, then can you force Him? Sometimes we don't derive the full benefit by what we were given at the time of Initiation. By living close to the Master even then we don't derive the full benefit. So in order to derive the full benefit of Initiation and whatever service you may have been given, you must work in a selfless manner and with single-minded devotion. By doing it in this way, you will become one with the Master.

25

RIGHTEOUSNESS - DETACHMENT - SELF RESTRAINT

ZOROASTER was once asked what is wanted to know God. He said, "Righteousness." He was then asked, "What is Righteousness?" He replied, "Good thoughts, good words and good deeds." The whole thing depends upon your attention, or surat as it is called, which is the outward expression of your soul. Wherever you keep it engaged or attached, those very thoughts will always be reverberating within you. We have to make the best use of things of course, but we are not to become attached to them. If we can only attach our soul to something higher within us, we would be all right. But if our attention is diverted through the outgoing faculties, so much so that it becomes identified with the outer things, what is the result? You cannot withdraw your attention from them. It is a question of the

attention or surat, whether you keep it engaged to the outside things or invert and attach it to your Overself. So for that, you must see where you are driven away through the outgoing faculties of seeing, hearing, smelling, taste and touch. These are the five outgoing faculties working through the five physical outlets. Unless these are withdrawn from outside, you will not be able to have some awareness of your own self or be able to contact the Higher Self or God within you, which is Light and Sound Principle.

So what is Righteousness? It is not to attach yourselves to outside. You are not to leave the world of course, but you are to make the best use of the outward things. If you go to a garden, you enjoy the flowers and various plants. You may enjoy them the whole day and nobody will question you. But the very moment you cut the flowers, the gardener in charge will take you to task and report you to the police. So we are here to make the best use of all outward things, but not to be attached to them. We should make them a stepping stone to reach the Higher Self. If you are addicted to or become identified with any enjoyments outside, so much so that you cannot even withdraw from them, then how can you invert and have that contact within you with God, which is given at the time of Initiation? So these outer faculties should be under our control. Whenever we like, we should make the best use of them, but they should not drag us out. If you obey the Master literally, then He will make you the master of your own home. These outer faculties should serve as your servants, not as your masters. Now they drag you away, whether you wish it or not.

Whatever you do, whether for one day, two days, ten days, a month or two, naturally becomes a habit. Habit is strengthened into nature. If you want to go to one place and you are attached somewhere else, your mind will go one way while your feet will go the other way. You know now what is needed? God is within you, but unless you withdraw from outside, how can you contact Him? If you are attached to outside things, you cannot withdraw from outside. If you leave this building, you are the same. When you leave this body, you are not changed. You are what you are now. After leaving the body you cannot become a learned man. If you are attached here while living in the world, your attention will still be in the world even after leaving the body. Where will you go? where you are attached. Where should we attach ourself? The soul is a conscious entity, it should be attached to the Overself, which is all Consciousness, even in life. Then while remaining in the world, you won't be attached to the world. You will be in the world and yet out of it. When you leave the body, you will go to the feet of the Lord.

So we must have control over all our outgoing faculties. We should be able to use them when we require, not be dragged outside. It is for this reason that the diaries are intended. You must know where you are attached. You are given some contact within by the grace of God. You see the Light of God within you, you hear the Sound Principle. When you turn your whole attention to the Sound Current, it will, like a touchstone, drag you up. Even those who are given a contact with the Lord within will lose it if they do not keep their self restraint. Only if you have some control

over yourself, can you direct your attention wherever you like.

So the first thing is that truth is above all, but true living is still above truth. An ethical life is a stepping stone to Spirituality. Remain where you are now. You must judge for yourself where you were before and where you are now. You will find that some initiates who have made progress but do not keep their diaries for self introspection, leave off their practices and become attached to outside things. Their progress is stopped, but in the eyes of others they are very saintly. They are not true to their own self nor to the God within them. What is the result? A man like this will weep inside, but in the eyes of others, he is a very good man. But the God within us sees what he is. Our life should be of self restraint and good character. We should love God and for the sake of the love of God, love all others. If you forget the Lord, then you are attached. You will go where you are attached. Now you see how important it is to maintain self restraint. Make use of something when you want it. Now you are dragged irresistably to outside things. You have to live in the world quite detached. When you want to use one faculty, use it. When you want to leave it, leave it. It is not so with you now. For that purpose, you are given a contact with the Light and Sound Principle within you. When you get more bliss there, your outward attachments will be cut off. Apparently, you may be living in the world, but you won't be attached to the world. You will only be making the best use of it, just like a man who goes to a garden, he enjoys and returns when he wants to, at any time. Similarly, it is most important to have such a heart

which is attached to God, not to the world. If you take poison, it will create trouble within you. So you should stop eating any more poison, so that the other may be cleared. It is no use crying and still continuing to take more poison. What is the use? This poison comes through the outgoing faculties. We receive impressions from outside through the eyes, ears, the tongue, by smelling and by touch. So we must have self restraint. Such a man only can progress from day to day, by regularity and also by self introspection. This is most important. Your very soul, the outer expression of which is called attention or surat, if engaged outside, makes it impossible for you to see within. At the present time, I cannot see what is going on behind me. If I were attached to looking at the Master in front, I would not dare or even care to look behind me. Unless I turn my face from this side to look at the other side, I cannot see what is going on there. If we invert our attention within, only then can we see. He is already there waiting for us.

Those who are initiated are given some capital to start with. By regular practice, self introspection and self restraint, they have to develop it more and more from day to day. You will get more bliss while still remaining in the world, but you will not be attached. So we should see where we stand and where we stood before, two years ago, a year ago. Generally, we see that we were better off before than now. Why? We should progress. So one must be true to one's own self. God is within you. The Guru or the Master Power is within you. He is waiting for you, but you are attached outside. It does not mean that you should leave the world and go to the Himalayas. We have

to learn swimming in water, not on dry land, and not only through intellectual wrestling. It is a training in which you are given something to start on within you. It is like the needle of a compass, which always points to the North. It is to be done while you are doing your work in the world. A true Master does not advise you to leave the world, but remain in it and yet be not of it. A boat remains in the water and you may be rowing in the boat, but be careful that the water does not enter the boat, otherwise you will be drowned. If the outward impressions are overflowing within you, you will be drowned in the water of the world and will have to come back again and again.

So for that very reason, an initiate is given something to start with within him. If you will be regular in devoting time, you will be attached there. You will be in the world yet out of it. For that, you have to be true to your own self. This is the main thing to be learned. If you will go on in that way, you will progress from day to day. If not, even if you have got something, that will be taken away from you, I would say. Our Master used to give one example of a father who gave his children something to enjoy, just to make the best use of what he had given them. He gave twenty rupees to one of the children, to another he gave ten rupees and to a third he gave five rupees. The child to whom he gave twenty rupees made forty from it, the second child to whom he gave ten rupees made twenty, while the third child to whom he gave five rupees just kept it and did not use it. So to the one who earns twenty more than what was given to him, the Master gives something extra. Those who have been given something but just keep it are left with

whatever they have been given by the Master, but it is not increased. So generally, what do we do? We get something to start with and fritter it away by being attached to outside. The father will be pleased with the child who has made the best use of what has been given to him. If he becomes an honest man to be relied on, he will be given more and more. We find people who say, "We were very well off before, but not now." But why not now? We have made beggars out of our own selves. So we have to be careful. Self introspection is most necessary. Those who do not keep it, their capital will be dwindled away.

26

TRUE SATSANG

I WAS just speaking something about Satsang, or joining the holy congregation of a Saint. It is a school where you are not only taught but are given a demonstration of the God within you. If you want to become educated in a particular subject, you have to go to a school or college where that subject is taught. If you want to learn about your physical body, how it is retarded and how it can be renewed, you have to go to a school where the subject of how to have sound health is taught. If you want to learn engineering, you will have to go to a school where there is some engineer to teach you. So really, this school where you are now sitting is a school where "how to meet God" is taught. Satsang is a school where somebody is sitting who knows God, who sees God and who is competent to give others some demonstration of the God within them, some capital to start with. Such a school only is called Satsang. The word "Satsang" means actually

uniting the soul with the all pervading, all existing God. This is possible only when our soul has been analyzed from mind and the outgoing faculties. When we know ourselves, only then are we in a position to know the God who is pervading all, who is controlling all, in whom we live and have our being.

So this school which you are attending is called Satsang. We have joined it in order to have a contact with God. This is only possible when some man is there who sees God and is able to make others see Him. The God-in-man or man-in-God sees God everywhere and in everybody. Those who become receptive to Him also begin to see God in everybody. It is the God-man who can give you a contact, a demonstration of the God within you and everywhere. Your teaching truly starts when you rise above body consciousness. You are then on the way to know your Self and then the Overself, who is controlling you within the body. The whole Universe is under His control. So if you want to know God, you must join some school where there is somebody who knows God, who sees God and who is competent to give you something to start with, some demonstration of the God Power which is already within you. If you go to a cloth seller who sells only silken goods and ask him for an iron bar, will he be able to give you? of course not. If you go to a school that teaches how to use machinery and you ask them to teach you how to know God, will they be able to give you any demonstration of Him? Not the least. Similarly, when you go to a school to know God, it is only truly a school where you can know Him if somebody is there who has a contact with God and is competent to give you something to start with. When you

find such a school, the question arises as to how can you derive the full benefit of attending it? When you go there you should forget everything else. Leave everything behind you, your hearth and home, your environments, even your body. When you see the God-in-man sitting there, you should put your whole attention into His eyes, wherein plays the soul of the God in Him. Eyes are the windows of the soul. His soul is saturated with the love of God, shining with the glory of God. If you become receptive to Him, you will learn the ABC of spirituality which is given without spoken words. You will always think of Him and as you think, so you become. One who can do this is called a Gurmukh. He can derive the full benefit of attending the Satsang.

Those who come here are fortunate. They should forget the past, the outward environments and be here only with the God-in-man in front of them. You should become receptive, forgetting your body and all outward things. If your body is sitting here and your mind is roaming about outside to different things, you cannot derive the benefit of attending the Satsang. Again I should like to impress on you that Satsang is a school that can rightly be called a Satsang if somebody is there who has seen God, who knows God and has contact with Him. He is inebriated with the love of God, and love overflows from Him by radiation. If you want to derive the full benefit of attending this school, you will have to forget your environments, those who are sitting around you and even your physical body. You should be attentive to the God-in-man in front of you. In this way, you will learn many things by radiation, through being receptive.

Soul speaks to soul without spoken words.

At Satsang, you are given two things together. First the theory is explained by spoken words and you are also given some capital through the eyes. This is radiated to the expectant one who comes to attend the school for the purpose of knowing God. Such schools are rare. There are many schools where people only talk about past histories and theory as given by the Rishis of olden days. They might give you some quotations from past Masters, but that is for the purpose of only understanding. Unless you can have some demonstration to start with, how can you derive full benefit from the theory? A man may give a wonderful talk on the subject of how to run a business successfully. A very wonderful talk he gives. But if the people around him have got no money to start with, what good does the lecture do for them? If you are able to have some capital to start with, only then will the lecture be of some substantial benefit to you. This is a school of spirituality. First the theory is explained by giving references to the Masters who came in the past, who saw God and who made others see God. "The Son knows the Father and others whom the Son reveals". God resides in every heart. He is the Controlling Power who is keeping the soul in the body. References are given about these things to help those attending the Satsang to understand what is what. But that alone won't do. There must be somebody who is above feelings, emotions and drawing inferences. He sees God and makes others develop an eye to enable them to see God within them. He gives you something to start with. He gives a contact with the ever Unchangeable Permanence, which is God. For that, outer

rituals are not required. You should come as a man, shorn of all outer formations and badges. Forget everything when you attend and learn at the feet of somebody who knows God and who is competent to give you something to start with. First the theory is to be understood. The Masters who came in the past did see God and they were also competent to give something to start with to those who came to them. Second, you are given a demonstration. So you are fortunate, I would say, in attending a school where something to start with is given, with the grace of God. If you want to derive the full benefit of what you have been given and of attending the Satsang, you will have to become receptive. That will come by keeping the commandments of the God-in-man or the man-in-God.

So you have come here for this purpose. You are fortunate and should make the best use of it. Forget everything of your hearths and homes, the outward environments and while you are here, forget even your body. Become fully receptive by looking into the eyes of the God-in-man. His soul speaks through the eyes to the souls who are receptive. Spirituality cannot be taught but caught, like an infection, through the eyes. You are fortunate in having such a school with the grace of God, but it is for you to make the best use of it by attending it in the way just explained to you. Remain in whatever creed or religion you are, that makes no difference. You are a man first. These badges that you are wearing affect only the outer body. These things make no difference to the spiritual man. You are a man with equal rights given by God and further you are a conscious entity, you are

ensouled bodies. Your soul is of the same essence as that of God overhead. You are a drop of the Ocean of all Consciousness. As man you are one. As soul you are one. You are all worshippers of the same God overhead.

27

HOW TO DEVELOP RECEPTIVITY - I

LIFE comes from Life. The radiation of a man who is enlivened with the God-into-Expression Power can be conveyed to another who is receptive. A man may be far away or he may be near. If he is not receptive he cannot have Life. Life is radiated through Life and also through the eyes. Eyes are the windows of the soul. The soul which is enlivened with the contact of God can radiate that enlivening principle through the eyes, not through the intellect. With the intellect, we can only understand what is what. Life is conveyed through Life and only to those who are receptive. Otherwise, they cannot be enlivened. So spirituality cannot be taught but it can be caught like an infection by those who become receptive. A man may be living in the same house as the Master for years and still might not have a spark of spirituality. A man who is living at a far off distance and who is receptive

will derive more benefit than one who is living close by, but is not receptive. The life of one who is receptive will become the abode of all good qualities. That is why Kabir says that it is no use of sitting physically together unless your mind is receptive to the God-in-man.

Receptivity is developed when all foreign thoughts are driven out. You remain and He remains. You are working at the back of the eyes and the God-in-man is also working there. The eyes are the windows of the soul and He teaches others without any language through the eyes. What I am telling you is a very delicate point of course. You may be living for years with the Master and yet not develop Life. As you think so you become. That Life becomes infused in your life if you become receptive. You will become One, no more two. That is why Saint Paul said, "It is I, not now I, but Christ lives in me". This very thing has been given out by almost all Masters, whether they came in India or abroad. Maulana Rumi says, "I am so much filled up with my Master that I have forgotten what is my name, whether He is in me or I am in Him. I cannot differentiate". So this is something which comes to the fate of those who become receptive. He is all wisdom, grace, mercy and love. These qualities can be developed in you by becoming receptive, not by word of mouth. By word of mouth, you will understand at the level of the intellect, but Life cannot be radiated, infused in you, unless you become receptive. You follow my point? This is the reason why even though hundreds of people may live together in the same house as the Master, they don't develop spirituality.

I quoted you two instances, one from Saint Paul and the other from Maulana Rumi. Such a man is called a Gurmukh. He becomes the mouthpiece of the Guru, but not at the level of the intellect. At the level of the intellect you may remember so many things about what the Master has said and given out. That has no life, you are talking only at the level of the intellect. So Life or Consciousness is something else than intellectual wrangling or wrestling. You follow my point now? A very delicate point is brought out here. These things could not be explained in writing. Writings cannot convey the words which come through the mouth charged by higher Life. That is why Soami Ji said, "When you come to a Satsang, derive the full benefit of it". How? Forget everything when you come to the Satsang. Forget even the environments and who is sitting by you. Forget even your own body. You remain and He remains. Eyes speak to eyes. Eyes are the windows of the soul. When you are absorbed in this way, you will become receptive and receive Life. Life cannot be conveyed through paper or the intellect. The intellect only explains what can possibly be explained in words and nothing further. Sometimes language fails to express what is what. We are conscious beings, and we will become more conscious if we get the Bread of Life by becoming receptive. This radiation can be had while sitting quite close or even by sitting thousands of miles away. You can hear and see from thousands of miles by radio and television. If you are Naam personified, the Word made flesh, then why can't you radiate everywhere? You can. The man who develops receptivity receives the true Bread of Life, and that will give more Life. Life is there

already within you but you have not known your own self because you are environed by mind, matter and the outgoing faculties. You are so much identified with the body and outward things that you cannot disentangle yourself from them and know who you truly are. If you come in contact with your higher self, the higher conscious man, you will develop more. Guru Nanak said, "Only he is alive O Nanak, whose soul has become united with, who is the mouthpiece of the God-into-Expression Power, called Word or Naam". If you become receptive to Him who is Word made flesh, naturally you will have more Life.

As I told you, spirituality cannot be taught, but caught by becoming more receptive. You can only become receptive through love. The man who has love, even while sitting with thousands of people, he still remains all alone, because his whole attention is rivetted on the Master, with whom he is concerned. This is the way that you can develop receptivity. By becoming receptive, you will have more Life. By intellectual talk, you will only understand what is meant by Bread of Life, and nothing more. There is a Sanskrit word called "Upasna". Upasna means to sit by a Master. Nothing stands between you and the Master. He is fully conscious and you too, are a conscious being. Conscious beings should have nothing between them except maybe the physical body, the outgoing faculties or the intellect. We should rise above these things and come in contact with the higher self. This teaching is given by those who are Alive. Those who are not in contact with the higher self cannot get Life. When you get Life, you will become the abode of all virtues. By self introspection, you will

weed out all imperfections. You try to have those higher virtues, but even then you fail here and there. If you get Life within you and if in addition, you have self introspection and weed out all imperfections from day to day, you will become more in contact. If you become receptive to a God-man, you need no diary, nothing whatsoever. You will get Life direct and when you get Life all other things will leave you. When you sit by a fire naturally all cold will go. You follow me now, exactly what I mean to say? So this is what is got from the physical presence of the Master.

Those who come to the Master and do not develop receptivity consider that they will have more from their own efforts (of course a little boost will help them), but you can learn more in this way than any other way. Whenever you sit for meditation, what do you do? You have to make some effort, but it should be an effortless effort, in which there is no question of "doer". You should repose all hopes in the One in front of you or to the Power which is also working within you. Books give references but they don't give what is now explained to you. Kabir says if you are sitting physically near somebody, but your mind is just going round all the world over, that is no Upasna. You cannot derive the full benefit from the presence of the Master. So the Master is not the physical body. He has a physical body to work through but He is Word made flesh. The Master gives you a conscious contact with the God-into-Expression Power, which is the Light and Sound Principle. The more you come in contact with the Light and Sound Principle within the man-body, where it is manifest, the more Life you will have. So Life comes from Life, and you get it when you become receptive.

At the time of Initiation, you are given a contact with the God-into-Expression Power. If you practise it from day to day you can develop it. At the same time, you should have self introspection and weed out all imperfections. The more you come in contact with it, the more love, wisdom and Life you will have. By talking and attending discourses, you begin to understand something, but you don't get it. To understand is one thing, to have that Being, that Life, is quite another. As I told you the other day, Satsang is a school in which you have come not only to learn but to have Spirituality. First you understand what is what, then through receptivity you have that Life within you. This is a vast subject. As you go in, you understand more and more and more. From thousands of miles you are quite close to Him if you are receptive. That is why Kabir said, "The Master may be living across the seven oceans and the disciple is the other side. If the disciple just directs his attention to the Master, he will have the same benefit as though he were close to Him". For instance, when I get applications for Initiation, I write back and say, "All right, give him a sitting." It is the Word Power that communicates it. Never be deceived that the person who conveys the instructions is the giver. He is only the receptacle through whom the instructions are given. You can have Initiation even from thousands of miles without going through anybody if you become receptive. But generally, people do not understand, that is why some people are authorized to convey the instructions of Initiation. The Initiation is actually done the very moment that it is authorized. That comes from the Word within you or from the human pole where the Word is fully manifested.

You understand now, what you learn from Satsang, what you have from Satsang? First is learning through theory at the intellectual level and then having that Bread of Life. That will give strength to your soul. On spiritual health depends the life of mind and body both. All imperfections will leave you, just as when you sit by a fire, all cold leaves you. By hearing the Sound Current you become the abode of all virtues. By hearing, you can determine the direction in which you have to go. By hearing, your inner eye is opened to see where you are going. Pity it is that we give little time to these things and only waste away our time in trifling things, I would say. When you have understood a thing, then follow it. So long as you have not understood, Satsang will help you. When you have got something, then live up to it, and have only the company of somebody who has got that Life within Him. That will give you a boost. These things are to be understood and then lived. By speaking about bread, your hunger cannot be appeased but you must have bread to eat. That is why Christ said, "I am the Bread of Life. This Bread of Life has come down from Heaven. Whoever partaketh of it shall have everlasting Life". Partaketh of it—He is the Bread of Life of course. He also says, "Eat me and drink me". What to eat? He is Word made flesh. The more you come in contact with and devour that Word, the Light and Sound within you, the more you will be eating of the Bread of Life.

28

THE TRUE BREAD AND WATER OF LIFE

WHAT do the Masters tell us when they come? They say that God made man. Man has got the physical body and the intellect but he is an ensouled body, a conscious entity, a drop of the Ocean of all Consciousness. In the worldly way, we give food to the body. We have developed physically by having the right sort of food. We have got the intellect at the level of which we have learnt so many things, made wonderful inventions and obtained all sorts of information about this physical world and other outside things. This is the bread of the intellect. So by giving food to the body and the intellect, we have become physically and intellectually strong. But we are conscious entities. What food have we given to our souls, our very own self? Learning and outward information is only food for the intellect, not for the soul. The soul is a conscious entity and its Bread and Water of Life can only be something

conscious. We must know our Self first. All Masters have been saying this from the very beginning. To know our Self is not a matter of feelings, emotions or drawing inferences. It is really one of rising above body consciousness by self analysis to know practically who we are. If when we know our Self and come in contact with all conscious God, that is the Bread and Water of Life for the soul. All worldly information and outer sciences, the libraries are full of them. If our brain becomes full of them, well, it is no Bread to the soul. It is bread and water for the intellect to grow. So the Bread and Water of Life for the soul is the conscious contact with God or the Overself. Who can give this? It is only such a human pole whose soul is fully divinized. Who has analyzed Himself from the outgoing faculties and outward attachments. Who has known Himself by rising above body consciousness and has become the mouthpiece of God, who is all Consciousness.

God resides in every heart of course, no heart is without Him. He is the Controlling Power that keeps the soul in the body. At the present time, we do not know this because our soul is under the control of mind and outgoing faculties. We are identified with the physical body and outer environments so much so that we have forgotten our Self. Unless we know our Self, how can we know the Overself? The Master is a man like us, born the same way of course. He has the same body, outgoing faculties and intellect, but He has analyzed Himself practically by rising above body consciousness. He knows Himself and has contact with the Overself. He has become the mouthpiece of God. He is competent to withdraw our attention from outside

and from the outgoing faculties by raising it above the intellectual level and gives a conscious contact with the Overself, or God. Such a one is called a Saint or Master in the true sense of the word. The Masters have been distributing this Food of Life to the people whenever they have come to this world. The human body is the highest rung in all Creation. In the man-body alone can we know our Self and have conscious contact with God. The gifts that a Master can give, no son of man can do it. He comes to the world with a Commission from God. Masters have been giving out suchlike things in their own language from time to time. Those who come in contact with a Master really know, really see, what He gives. The gifts that a Master can give nobody else can give. What is that Power that gives this gift? It is the manifested God in Him. You may remember the story in the Bible of Christ asking the Samaritan lady for some water. Because of an inferiority complex, she thought that as Christ belonged to a higher level of life, why should He ask her for water, and so she did not give Him any. Christ then said to her, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but shall be in him a well of water springing up into everlasting Life". He also said, "I am the Bread of Life. This Bread of Life has come down from Heaven. Whoever partaketh of it shall have everlasting life".

What is that Bread or Water of Life? It is the God-into-Expression Power, which has two phases, one Light and the other Sound Principle. It is also known as the Music of the Spheres or the Music of all Harmony. All Masters who came in the past have referred to it,

whether they came in one country or another. So suchlike Bread and Water of Life can only be given by a man who has become Word made flesh. He works at the human pole of course, but His soul partakes of the Bread and Water of Life. This is given by Him to others, for on spiritual health depends the life of mind and body both. Nobody on earth can give such a gift except He who has become a conscious co-worker of the Divine Plan, the mouthpiece of God. So this Bread of Life is already within us, but we cannot taste of it because the attention, which is the outward expression of the soul, is under the control of the mind. The mind is further under the control of the outgoing faculties and the outgoing faculties are dragging us into the outside world and to the physical body. We are so much identified with these things that we have forgotten our Self. Through the grace of the Master, we are given some experience to forget the world outside for a while, to rise above body consciousness and to open the inner eye, the single eye, to see the Light of God and to hear the Voice of God. Christ said, "You see things that the old Prophets did not see, you hear things that the old Prophets did not hear". So such a gift is given by a Master.

Outward knowledge of libraries of books or of the sayings of the Masters who came in the past will not make you a Master. If one's brain becomes a library, you will have only outer knowledge of what the Masters said. When you drink water, your thirst is satisfied for a while, but you have not got the Water of Life. We are told that an apple a day keeps the doctor away. You have learnt about the apple that gives a tonic to the heart or to the brain. If one man takes it, he does

not need any doctor. You have come to know about the Apple of Life but unfortunately you have not so far eaten it. Whatever we know or do is only at the intellectual level. The information in your brain might give you some intellectual satisfaction but it is not the Bread of Life for the soul. He who has contacted the God Power within Him is called Word made flesh. All Masters say the same things, of course in their own language. The very Water of Life which is the source of all happiness, of all virtue, of all peace, can only be had from a Master. It will give you an everlasting life. It is better to be born in a temple, but to die in it is a sin. We simply attach ourselves to the casing of things but do not touch the kernel within. The result is clash between class and class, between country and country. This everlasting life can be had by drinking the Water of Life through a Word made flesh. If you give a tonic to the spirit, you will become spiritually strong. On our spiritual health, depends the life of mind and body both. This is what the Masters give when they come.

Guru Amar Das was asked what does the Master give. He said, "The Master gives collyrium through His eyes into the eyes of others and they see Light" Unless the soul is withdrawn from outside, from the outgoing faculties, and rises above body consciousness, the third eye is not opened to see the Light of God. Christ said, "If thine eye be single, thy whole body shall be full of Light". These have been the basic teachings of all Masters who came in the past. There are two sides to their teachings, one on the outer, the other on the inner. They have been giving the Bread and Water of Life. They were the mouthpiece of God.

Christ said, "I speak as my Father moves me. Who has seen me has seen my Father". Suchlike statements are made by all other Masters. Guru Nanak said, "I speak what God makes me speak, I speak as it comes from above. I am simply a mouthpiece". Such a human pole at which God is manifest is called a Saint or a Master. He gives you such a gift which nobody else on earth can give you. No son of man can do it. No intellectual can give it to you. So this is what the Masters give when they come.

Although references to these facts are made in the books, pity it is that they are not explicitly explained in them. The references are made but who will interpret the true import of what is said? Only a man who has lived it can do this. He explains in a clear-cut manner and in very few words. You understand now what the Master gives? He is intoxicated with the Elixir of Life and whoever goes to Him also gets a cup of the same Elixir. The competence of the Master lies in not giving theories or lectures, or explaining what past Masters said, but to give you first in theory and then a demonstration of the theory in a practical experience. This is really where the greatness of the Master lies. So this is the Bread and Water of Life, which the Masters have been giving in the past. The formations that resulted from their teachings were made for the purpose of enabling more people to have that Bread of Life. So long as the practical God-in-man or man-in-God was amongst them, they enjoyed that privilege. When the formations became devoid of such Personalities or human bodies at which God was working, these very formations became stagnations and stagnation results in deterioration. An intellectual can give you all of these state-

ments by word but cannot demonstrate or give a cup of that Elixir, by giving some capital to start with. Many so called masters come with their propaganda, but they give only the theory. They tell you to repeat this or that mantra or words. That alone won't do. Our Master used to say, "Any little girl spinning a wheel can give you the five words. That means nothing, it is the demonstration which counts." The greatness of the Master lies in the fact that He is competent to give you some capital to start with, by withdrawing your attention from outside and raising it above body consciousness. He opens your inner eye to see the Light of God and to hear the Voice of God, maybe little or more. That depends upon each man's background. But you must have something to start with. He who can give that Bread or Water of Life is called a Saint. This is why the Masters have been so highly spoken of in sacred literature, whether they belonged to one country or another. To meet with such a Master is a great blessing.

29

THE SINGLE EYE OR THIRD EYE

CHRIST said that it is better to enter the world with one eye rather than two, which will cast you into hell. Everyone has got two eyes, which are open in the face. They have been working ever since birth. All through life we have been working at the level of the two eyes. About eighty percent of all impressions that are received from outside come through the eyes. Those who work only at the level of the two eyes receive either good impressions or bad impressions. Good impressions will react as good actions. Bad impressions will result in bad actions. The very impressions that are embedded in our heart will overflow. It is a very superficial life that we are living.

The Masters tell us that there is also another eye, called variously the third eye, the single eye or the shiv netra. Unless you open that third eye (which can be opened only while in the man-body), you are nowhere.

It is the eye of the soul, not of the intellect nor the outgoing faculties. We are ensouled bodies, conscious entities, working through mind and outgoing faculties. That inner eye is opened when our soul, the outward expression of which is called attention, is withdrawn to the seat of the soul in the body, which is at the back of the two eyes. The attention is now working at the level of the eyes through the mind and outgoing faculties. We are identified with the body and we have forgotten ourselves. Unless that very attention is withdrawn from outside, and just extricated above the outgoing faculties, which end at the level of the eyes, we cannot know who we truly are. At the time of death you come up to this point. Therefore it is said that "Those who are initiated into the Mysteries of the Beyond, their soul has the same experience of leaving the body and the outgoing faculties, as it has at the time of death". That eye opens when the attention is withdrawn from outside and then dragged up from the level of the outgoing faculties to the seat of the soul in the body, which is at the back of the two eyes. That is the place where man leaves the body at the time of death. Kabir says, "Just direct your attention to the seat above the outgoing faculties". When your attention reaches that point, your inner eye opens. The inner eye is within all. So that is why it is said that it is better to enter the world with one eye rather than two, which will cast you into hell.

This has now been explained to you very clearly. If you can do it yourself, well and good. If not, then seek the help of somebody who is competent to do it for you. Outward sadhana of japa and mantras and outward performances at the level of the outgoing

faculties, anybody can preach with little effort. It is a fact, I would say, of withdrawing the attention from outside and dragging it above the eye level of the outgoing faculties, whereby the inner eye is opened. This eye is opened to see the God-into-Expression Power, which is Light and Sound Principle. To give you one illustration, when a hen sits over an egg, she produces heat within herself. This heat is conveyed to the egg and within the egg, the chicken is born. But the chicken is all hemmed in by the outer coverings of the shell. So the hen says, "Look here child, there is a very big sun outside, and there are fields and vales." The child says, "Mother, it might be so, but I am in all darkness." What does the hen do? She just gently taps on the shell with her beak until the egg bursts and the chicken is freed.

"If thine eye be single, thy whole body shall be full of Light". You know what that means? It is a demonstration, a proof, that when the third eye opens, you see the Light of God within you. To give another illustration, suppose there are one hundred stairs in a house, and a man climbs thirty, forty, fifty, sixty stairs, but still he does not see any light. As he gets near to the roof, he sees flashes of light. When he gets to the top of the roof, he sees light. This is only a first step to show when the third eye is opened. This we can do only in the man-body, which we have got with the grace of God. When rain comes in torrents, it floods the whole world. Similarly, when the true Master comes, He brings with Him the Water of Life. I use the word "true", as there are so many masters flooding the world. They simply give you something at the level of the outgoing faculties. Their third eye is not

opened and they cannot open the third eye of others. The greatness of a true Master lies in the fact that He has opened His inner eye and can also make others see. Our Master used to say, "Well, what is the use of giving the five names, five mantras, or any outward thing? That even a little girl spinning a wheel can tell you." The outward methods of performing a ritual anybody can do with a little training. But rising above body consciousness and opening the single eye, only a competent man can do. He will give you a sitting and after that you will see some Light. The more accurately you follow His instructions, the more Light you will see. Even a blind man has got the third eye. On my first tour to the West in 1955, I went to Los Angeles. During the meditation hour in the morning, a blind doctor was there and he was given a sitting and he saw Light. Masters give the eye to the blind man. In the eyes of the Masters, we are all blind. They see that our third eye is not open. Kabir says, "I see all are blind". Who is not blind? He who sees the Light of God within him, whose third eye is open. You follow me now, exactly what I mean to say? When Masters come they flood the world. Their rays pour down in torrents and the whole world is flooded with the Water of Life. Kabir says, "There is a flood of the Water of Life given out by the Masters. People may take away as much as they like".

When you leave the body at the time of death, you will simply repent. You should die while alive and this can only be done in the man-body and at the feet of a competent Master whose inner eye is opened and who can open the eye of others. Even the blind man has got the third eye. Those who do not see light

outside see Light within when their inner eye has been opened. This eye is opened only when you rise above body consciousness. This is to be born anew. "Except ye be born anew, ye cannot enter the Kingdom of God". "Learn to die so that you may begin to live". At the time of death, your soul will be withdrawn from outside and from the outgoing faculties. It will come up to the seat of the soul at the back of the eyes. If this process is done while living, your inner eye is opened to see the Light beyond. All glory lies within you. So when the Masters come, there is a flood of Spirituality in the world. This is high time to take away as much as you can. This is the true wealth that you can gather while in the man-body. All other wealth is left here along with the body. When the Masters come they cry, "O people, now is the time. Make the best use of it. There is a flood of the Water of Life. Take as much as you can, it is all given free." Only a little devotion, a little receptivity is to be developed, whether you live near or far makes no difference whatsoever.

Why are we fortunate to have the man-body? It is because in the man-body only can we open that eye. When your eye is opened, you enjoy the Beyond while still living. You should graduate while you are here, then you remain the same graduate after leaving the body. If you are unlearned now, how can you become a graduate after leaving the body? Our Master always used to say, "Who becomes a learned man while in life remains learned even after leaving the body. Those who are illiterate here, how can they become educated afterwards?" You follow now, why so much praise is given to the Masters? Not to the so-called masters,

the world is flooded with them. If their own eyes are not opened, they cannot open the eyes of others. To go on in your present condition won't do. You will remain all along at the level of the eyes, or at the level of the outgoing faculties. So if you can rise above yourself, well and good. What more is required. If not, you can have the help of somebody whose eye is open and who gives you something to start with, some capital to see the Light of God. So you can now appreciate the beauty of the advice, "It is better to enter the world with one eye rather than two, which will cast you into hell".

When Masters come, they speak in their own language, but they say the same things. The whole world is at the level of feelings and emotions, or of drawing inferences at the level of the intellect. They have not seen. So feelings, emotions and drawing inferences are all subject to error, seeing is above all. Those who have seen say the same thing. That is why it is said, "Listen to the words of the Master. He says what He sees and He is competent to make others see". Books cannot explain these very few words, which are very simple, quite to the point and at a commonsense level. Our inner eye is closed but it is there and can be opened while in the man-body. Why can't we open it ourselves? Because our soul, combined with mind, has become a jiva, and by outward expressions through the outgoing faculties, it has become identified with the body and the world outside so much so that it has forgotten its true nature. If it continues for years and years all methods of outward worship, and uses them for meditation at the level of the outgoing faculties, or at the level of the eyes, it cannot go up. If it can go

up by its own efforts, well and good. Otherwise it should take the help of somebody whose inner eye is open and who is competent to open the inner eye of others.

30

HOW TO DEVELOP RECEPTIVITY - II

If you wish to learn something of education, you will find it only in the schools or colleges. If you would like to have some medicine, you go to a hospital. Similarly, when you want clothing, you go to a cloth seller. If you would like to find God, then you must go to a true Saint or Master. What is a Master? He is Word made flesh, who dwells amongst us. God is everywhere, but He is made manifest in the Master. Satsang is called the company of Sat. Sat is Unchangeable Permanence. It is ever existent. Our soul, when divested of mind, matter and outgoing faculties by the process of self analysis, becomes the knower of the Controlling Power which is already within us, controlling us in the body. That Controlling Power, or God, is within each one of us. But our souls are identified with the mind and outgoing faculties so much so, that we have forgotten ourselves and forgotten the Overself, or God. So where such a

soul is there, who has known Himself by self analysis, by rising above body consciousness, He sees God as I see you and you see me. Such a person is called a Master or a Saint. Wherever He sits, radiation will be there. Radiation comes from every pore of His body but the special place of manifestation is through His eyes. Eyes are the windows of the soul. His soul is intoxicated with the love of God and if you look into His eyes, radiation will be there.

To derive full benefit from the company of a Saint, you must be pure yourself. When you come to a place where a Master is sitting, you should forget everything. Forget the environment around you and who is sitting by you. Just be fully attentive to the eyes of the Master, which is where His soul has its play. You must become receptive to derive the full benefit of the company of a Saint. Those who come near the Master and their mind is, what you say, tossing about from one place to another, and ripples are constantly arising in the pond of their mind, cannot develop receptivity. They cannot receive the full benefit of the radiation which comes from the Master, through His whole body and specially through the eyes. This benefit you can derive even when sitting thousands of miles away. Through a radio, you hear what a man is saying from a long distance. Through television, you also see who is speaking. The Word is everywhere. Word or Naam or Shabda are all one and the same. So the vibration of the man in whom the Word is manifest permeates through the whole world. Those who become receptive by stilling their mind and intellect, derive full benefit. Kabir says, "If the Master resides thousands of miles across the seas and the disciple resides this side,

he should just direct his attention to the Master". The Word is everywhere, you have just to become receptive. When you become receptive, you will derive the full benefit of Satsang. So if you want to find God, then go to a place where a Master is sitting. Let nothing stand between you and the Master, not even His body. If you absorb your whole attention into the eyes of the Master, you will get full radiation and have bliss-giving intoxication. This is the quickest and easiest way to derive full benefit from the company of a Saint. When you become receptive, you will get higher intoxication. The world will be forgotten. You will derive more pleasure, more bliss from the Beyond when you become receptive, as compared to outside things. We are conscious beings and should become receptive or in contact with the Word or Naam, the outer expression of which is Light and Sound. The more you come in contact with the Word or Naam, the more bliss and intoxication you will have as compared with anything outside. The mind will be stilled.

The Upanishads say, "What is that, by having which, you do not need anything more". It is to come in contact with the Light and Sound Principle of the Word made flesh. So the company of One who is the Word made flesh is called Satsang. Therein you can find the radiation of God and you can have it even from thousands of miles, if you become receptive. That is why Maulana Rumi says, "If you have only twenty minutes to sit by a Saint, the result of the benefit that you derive from that short period cannot be had by thousands of years of true penances". When the fire is burning, sit by it. When the fire is ablaze everything is burned (i.e. it is far more effective and easier to have our sins

burned away by the company of the Master than by the practice of penances). When the Word becomes manifested somewhere and you become receptive to it, your mind will be stilled. You can reflect your own self in it and can also reflect God within you. The only thing that stands in the way between God and you is the mind. You are not to put in anything from outside. It is already there. When the turbulent waves of the mind are stilled you can see your true face in it. Do you follow now, how to derive full benefit from the company of the Master?

God is found not in books, as only statements about Him are given in them. Neither can He be found in temples made of stone by the hand of man. In these we gather together only to pray to God, or to thank Him for all that He has given. He resides within you. The body is the true Temple of God. When you have understood this, then where do you go to find Him? First within your own self. Withdraw from outside. Withdraw from the mind and outgoing faculties and come up to the seat of the soul at the back of the eyes. When you concentrate there, your inner eye will be opened to see God within you. But you can have His radiation where He is already manifest. Sitting close to the human body where God is manifest, even for a short time, will give you quicker results. That is why Satsang, or the company of a Saint, is talked of very highly in all scriptures. The process is quickened by radiation. The same God Power is within you but is not awakened. It will be awakened at the time of Initiation and further, it will be given a boost by the radiation from the Master. That is why it is said that one lyrical glance from a Saint that is radiated to your

soul from outside can bring you up into your own self and you will see the Light of God within you. So one grace pouring glance from a Master is sufficient for us. That will give a boost. That is what is meant by, "Have the company of a Saint, the more you get the better". The more receptive you get by sitting near Him, the more benefit you derive. Simply to come and go won't do. It is receptivity that gives you substantial benefit. The more time that you can spend in the company of a Saint, the better. Even if you are not in the direct company of a Saint, you can benefit by sitting in your rooms, even at far off places, by developing receptivity. That receptivity comes only when everything between you and the Master is removed, though maybe at thousands of miles away. Nothing should stand between you and the Master, neither worldly things nor even your body or mind. Simply sit sweetly and you will develop receptivity. We cannot underrate the value of the direct company of the Master of course. The more you become receptive to Him, the more benefit you can draw and you can develop it even at a far off place. When you have developed receptivity, only then will you be able to derive more benefit from distant places. When you are with Him face to face you get it direct, and naturally that will give you power. If you develop receptivity, then from thousands of miles you can have the same benefit.

When people apply for Initiation I simply sanction it and instruct the Representative, "All right, give him a sitting." The man to whom the sitting is given gets the same experience as he would if in direct contact. This is worked through the Shabda or Word, which is everywhere. So I think that you will appreciate that you

can derive more benefit by becoming receptive. The more time you have in direct contact, so much the better. If not, because it is not possible to have it 24 hours of the day, then develop receptivity by sitting in your rooms. If that is developed, then you can go anywhere and still have it. So the Word is pervading everywhere. It vibrates throughout the Universe and is specially concentrated in the Word made flesh. One vibration from Him also vibrates throughout the Universe. It is only a question of becoming receptive to it, that's all. In that way, it makes no difference whether a man is sitting here or afar. It is a matter only of becoming attentive, receptive to the Word or Shabda, which pervades everywhere. Where it is manifest, that vibrates and that vibration goes on throughout the world. You know who the Master truly is now? Suchlike Masters are spoken of in all the scriptures.

31

LOVE VERSUS ATTACHMENT

LOVE—this word love we hear from everybody. But what is love? God is love, our soul is the same essence as that of God. We are also love personified. Love is innate in our soul. It radiates and should come in contact with the Overself, called God or Paramatma. Instead of contacting our soul with God, we have contacted it with ensouled bodies, and this is called attachment. Love is that which overflows within and you forget yourself. This is a criterion to differentiate love from attachment. This love is spoken of in scriptures. So as a rule, our soul should love God. God resides in every heart. He is the Controlling Power within us. If our soul is liberated from mind, matter and outgoing faculties, it will go up to the very source from which it emanated. If you light a candle, the flame will go up. If you turn the candle upside down even then the flame will go up. So the love of the soul

should go up to the Overself. If it remains attached to the body and outgoing faculties, that is no love, that is attachment. This is the difference between the two.

To love God, whom you have not seen, is not possible unless you go up to His level. So if while remaining in the body, you would like to love God, then what do you have to do? You must rise above body consciousness or come into contact with somebody in whom that God Power is manifest, whose soul overflows with love and intoxication. You should always look into the eyes of the Master. Eyes are the windows of the soul. In whatever colour a soul is imbued, that very radiation will affect us. If a soul is imbued with the love and intoxication of God, you will become receptive to that soul through the eyes. Then you will have a boost, you will forget your body. If love keeps you in the body, attached to the body, that is no love, but is called attachment. This is the very fine difference between the two.

The soul is of the same essence as that of God, a drop of the Ocean of all Consciousness. We are all brothers and sisters in God. That very Controlling Power resides in every heart. If you look from that level, then there is no attachment. I was just relating a story of one instance when God met Moses and told him, "Well look here, I was very much down with fever, I was very sick, lying in bed, and you did not care for me." Moses asked, "God, how can you be sick?" "Yes, I was sick. That man who loved me, you never went to enquire about his needs. Had you loved me, you would have served him. Love knows service and sacrifice and I would have been served." God resides in every heart, you see. What we now call love is no love but is

attachment, and is due to having selfish motives, or to the outgoing faculties which drag you to outer things and keep you in the body.

When you love God, you can have a boost by coming in contact with the soul of somebody who is imbued with the love of God. That love will drag you up. You will forget your body and environments. The Masters say, "Whenever I see the Master, I forget all about the intellect, the body and its environments". Any love which you call love but which keeps you in the body is no love but is attachment. When you look into the eyes of somebody who drags you up and helps you to forget your body, that is a criterion of what love is. That is why I always advise, "Don't look into the eyes of others except the Master's". This is the way in which lust attacks us. We are attacked by lust through the eyes. If you look into the eyes of others who are imbued with lust or other lower things, you will have the same effect by radiation. Look only into the eyes of a God manifested man and you will be benefitted. I remember an incident in the Ramayana in which Sita was abducted by Ravana. So while she was being carried away, her ornaments fell down to the ground. When Rama went in search of his wife and found her ornaments, Rama asked his younger brother Laxman (who was also with him), if he recognized them as belonging to his sister-in-law. Laxman replied that he could recognize those ornaments only which were worn on her feet, not on her head. Just see the highest criterion of morality! He could recognize only the ornaments which the wife of Rama wore on her feet. From this we can draw some lesson. Always look to the feet of others and you will never be attacked by

lower impulses. If at all you have to look into somebody's eyes, look into the eyes of the Master, which are imbued with the love of God, otherwise you will go down. If you look into His eyes and forget everything else, that is love. If you are attached to the body, there is a danger of falling down. I am giving you a very fine difference, which is not given in the books.

So love is within you and when it is concentrated, it overflows. When it comes in contact with the Overself or God, It overflows still further. Just like a pipe in which there are so many holes, the water flowing through will ooze out drop by drop. If you close all the holes except one, then the water will shoot forth. Our soul is now under the control of mind and our love is distributed in so many ways. In our bodies, to our children, to our money, to name and fame. If you withdraw your attention from all outside things and direct it to the one way out, which is at the door lying at the back of the eyes, called the Tenth Door, or come in contact by concentration with the soul of somebody imbued with the love of God, you will have a boost. This is love and you can always use this criterion to find out where you stand. Love of God, who resides in every heart, is what is needed. His essence is there already and He is the Controlling Power with love for all humanity. If you do everything for the sake of that love, there will be no attachment. When you look into the faces of others you will go up, forget the world. Now when you look at them, you become attached. That is no love. Love does not come as a result of eating and drinking, it is already innate in your soul. If you concentrate yourself, that love will overflow. These are very delicate points, which are not touched upon in detail in the

books. So always avoid looking into the eyes of others. If at all you have to look into somebody's eyes, look only into the eyes of the Master. That will save you from any hazards.

You come to the Satsang for the sake of the Master, not for others. This is a practical school, I tell you, in which you can have these things. They can only be had when you come in contact direct with the soul through which they emanate. His soul is imbued with the love of God and naturally you will get coloured with that love. You will have that intoxication. So love is love, by having which, you forget your body and outward enjoyments. Just like the flame of a candle, your soul when contacting the soul of those imbued with the love of God, will get a boost. Emerson said that when I look at people, I see God shining through their eyes. You should see from that level, not from the level of the outgoing faculties or the body. Through love only can we know God. Those who do not know love, cannot know God. This is what is meant by love, but we take attachment for love. Attachment is no love, it is a misfit love. The love of a conscious entity should come in contact with an all conscious God. If you have such a love, even in your outward penances or methods of worship, then you are saved. Otherwise, you are stuck fast.

So love God and as God resides in every heart, love all for the sake of the soul and the Controlling Power that keeps the soul in the body, not the body itself. Then you are saved. If you serve others from the same level, then that is the service of God. All Masters say this. The Tenth Guru said "Understand ye all, whether you belong to one religion or the other, those

who have true love, they alone can know God". God is love, and through love alone can you know God. This is a very delicate point and though it is touched upon in the books it is not given in detail. Now you can judge daily from your own level, whether you really have love. Such love will give you love for all, but not attachment. This love overflows when you come in contact with some soul who is inebriated, I would say, with the love of God. This love won't lead you into attachment of the body, but will make you forget the body.

32

HOW TO LOVE GOD

I WAS telling you yesterday how love deteriorates into attachment. Love is the essence of the soul. It has to be contacted with the Overself. When it is attached to bodies, outer environments, it deteriorates and is called attachment. Yesterday it was explained how, on the way to God, we are stopped and instead of going in the right direction, we are diverted downward. Today's subject is not what is love and how it deteriorates but how love should be exercised. It is already in us. We are also love personified. We are a drop of the Ocean of all Love. So this love, as I told you yesterday, should go to God. Or if you have not seen God, then it should be given to the human body who is overflowing with the love of God. For example, if you see some advocate, naturally it will bring to mind the courts, and the cases going on in the courts. When you see a doctor, then your attention is diverted to medicines, sick people or hospitals. Similarly, when you see some man on the

Way, your attention is directed to feel the work that he is doing. So the Master or the Saint is one, who is a labourer in the harvest of God. The harvest is much, labourers are wanted. If you think of Him, you will always think of God. Naturally that will come of itself. So you should always remember the Master. He is the prototype of God on earth and God is within Him. He is within you too of course, but not manifest. He is however, manifest at the human body of the Master. The Master loves even His enemies, for naturally He loves everybody, including those who speak ill of Him. He loves the worst sinner, just to raise him up to the level of manhood, then to the level of Godhood. So you should love God, but you cannot love God unless you see Him. So love of the human pole, or the Master, at which He is manifest, is love of God. When you see Him, you see God. As Christ said, "Those who have seen me, have seen my Father". The same thing is explained by all Masters who came in the past. Their language is different, but they say the same thing. Similarly, when you see a Master, don't take Him as a son of man, but as God in Him. Only then are you saved and your love for God will overflow. If you take Him as a man like you then....? Even if you take Him as a good man, you can have only goodness from Him. So when you think of a Master as the prototype of God on earth, as the manifested God in Him, only then will true remembrance be overflowing within you.

Generally, when you think of anybody constantly, you forget your own self. I was speaking of an incident in Guru Nanak's life. He was weighing out wheat in the shop where He was employed and when He came

to the word Tera (meaning both 'thirteen' and 'thine'), He became intoxicated and went on repeating "I am Thine, I am Thine," until He had given away all the grain. So those who have got love for God, naturally that love overflows. Such a disciple becomes absorbed in the Master. As St. Paul said, "It is I, not now I, but Christ lives in me". Similarly, saints in other countries said the same thing. One of them said, "I am so much overflowing with my Master, that I have forgotten whether it is He or I". The same expression is given by almost all saints, of course in their own language. Their mode of expression may be a little different, but they say the same thing. So when you have such a love and you see the Master, you don't see His body, you see the God in Him. That is also the true love of God. I gave you examples just before of when you see an advocate, remembrance of the courts comes in, when you see a doctor, remembrance of hospitals, sick people and medicines arise. Similarly, when you see a Saint, then you naturally remember God, because he is a prototype of the remembrance of God. He is overflowing with the love of God. Maulana Rumi says, "When you accept a Master, you accept God and the Prophet in Him both". If you read the preface of a book, it gives in digest form what is in the book. After you have read the whole book and you understand what it says, that can also be understood from its preface. Similarly, when you see a Master, you are reading the preface of God.

These are examples to show that when you meet a Master, you meet the God in Him. Such a God-in-man is met with only by the grace of God. If you want to contact God and are pining after finding Him, then

He makes an arrangement whereby you are brought to the human pole where He is manifest. I gave an example of a disciple of a Saint named Bheek. He was so absorbed in the Master that he always used to remember Bheek, not God, but Bheek. He took his Master as a prototype of God on earth. His whole repetition was not of the five names but of Bheek, of the Master. This is but natural. He saw the God in Him, not the son of man. He was repeating all the time, "O Bheek, O Bheek." He was living in the time of the Mohammedan reign and the Mohammedan people asked him, "Who is your God?" He replied, "My God is Bheek, my Master is God." "Who is his prophet?" "My Bheek is the Prophet." To say that was against the Mohammedan law, and so they passed a sentence of death against him. Such cases where a capital sentence had been passed were brought before the king for final approval. When the case was brought before him, the king saw that the eyes of Bheek's disciple were intoxicated. "Well, who is your God?" asked the king. "My Bheek is my God." "Who is your prophet?" "My Bheek is my prophet." The king said to his people, "Leave this man, don't mind him." The people said that he would run away. "No, no," said the king. The king then turned to him and said, "Well look here, we are having a dearth of rain in our country for the past few months. If you would kindly request your Bheek for some rain, we would be able to grow more corn." "Oh yes, I will ask Him," replied Bheek's disciple. Just like a child you see, that has all confidence in its mother. It has no doubt whatsoever that the mother cannot give what it desires. "All right, when will you return?" asked the king. "I will

come in a day or two," replied Bheek's disciple. The next day there were heavy rains throughout the country. On the third day, Bheek's disciple returned. The king said, "Well thanks to your Bheek, we have got sufficient rains. It was very kind of you and of your Bheek." The king then offered to Bheek's disciple the land revenue from 21 villages for his Master. Bheek's disciple refused to accept the money, saying, "This is a material thing, I am not going to take this to my God. He does not need it."

So suchlike remembrance gives you true love of God. As the needle of a compass, even though you shake it, always points to the north, so in worldly affairs, everything, you should always have the sweet remembrance of God. To look at the son of man who is overflowing with the love of God, is to meet God. This is the true state of affairs. All so-called masters are not Masters of course, then how can you recognize a Master? The only criterion is that He is able to give you some experience to raise you above the body level for a while, to give you something to start with. Big gatherings and propaganda can be brought about by very easy methods, by paying and other ways. You may appoint five or six people to go around and proclaim that our master is God, and pay them for it. A true Master is met with only through the grace of God. He is met with by one who is pining for God. God is within you, and it is He who makes the arrangements to bring you in contact with God who is manifest in some human body, because the teacher of man is a man. So suchlike love causes you to remember God, not the Master's face or His coat. I remember a disciple who lived for forty years with my Master. He was serving the Master while living in

His home. One day, the Master asked him to go to one of the rooms in His house and get a certain book from one of the cupboards. The disciple wondered what cupboard and in which room the Master was referring to. Just think, how absorbed he was in the Master, that while living in His house, he did not know which cupboard was in what room. This is an example to show. Such love just transfuses you into Him. The love of the Master is the love of God. The question arises that how should we know a true Master? There are so many masters. The only criterion lies in the fact that He is able to give you something to start with, not only the mere repetition of certain things or the performance of certain outward methods of worship. The true Master will give a little boost, some capital to start with, may be little or more. That depends on the background of each one. But everybody must get something. Even the blind man should get something. They do get, when they come for Initiation. One man came from Amritsar, was given half of the Initiation and then stood up and said that he had many doubts. I told him to leave and take time to have them cleared up. I met him in the evening and told him to forget all his learning for a while and sit like a child who knows nothing. He got the best experience. He then put a question that seeing Light during Initiation in the daytime was maybe due to the light outside. I said, "Well, here is a blind man next to you, he saw the Light." So it is the inner Light that we have to see. Christ said, "I am the Light of the world. Whosoever comes to me shall never walk in darkness". All Masters say this and when you meet a Satguru you see Light, both inside and outside. When that Light is

developed, you also see it outside.

So today's subject was "How to Love God, or the Master". Love of God is manifested in the Master and all of the qualifications of God are in the Master on a miniature scale, because God is reflected in Him. He is the prototype of God on earth.

33

WHAT IS LOVE

WHAT is love? Everybody says that I love God, I love the Master, but what is love? Love is the fruit of a tree. It is the ultimate goal, which develops and comes up within us. We should love God with all our heart, with all our soul, with all our strength. Is the heart one or two? The heart is only one, and you can only give it to somebody whom you love. If you give away your heart to somebody, then what remains with you? You will think in the same way that He thinks, not in your own way. This is the ultimate goal. Lord Krishna said, "O my disciple, the heart is only one and that Lord Krishna has taken away". If your heart has already been given to the God-in-man, then nothing remains to be given separately to God. So first, our heart should be whole, not broken into pieces. When it is complete, only then can you give it.

Our Master was once giving a talk, and He said, "All right, if any of you can give your heart, you can go

straight to heaven." One man stood up and said, "Well, I give my heart." The Master asked him, "Have you controlled your heart?" "No," replied the man. "Then how can you give it?" said the Master. You can only give something which is under your control, that is in your possession. The heart is led away by the outgoing faculties here, there and everywhere. Unless it is concentrated, how can you give it? We have no control over our heart. It is dragged away in so many ways.

So I was just talking about love. Love is the ultimate fruit of a tree. We wish, we like to have something but it is only a wish. The heart is given only when you withdraw it from all outside things, and it is under your control. So there are steps leading to this control. What we have got is only—"We wish, we like, let it be done like this or that" —but it is not yet done. So there are steps leading to this and the first step is, "If you love me, keep my commandments". What are these commandments? "Love thy God with all thy heart, with all thy soul, with all thy strength". The word "heart" is there. With all thy heart, not a heart that is cut into pieces, here, there and everywhere. So let it be complete, first of all. We love God out of some liking, some wishful thoughts, you might say. So the ABC starts from "Heed my commandments". For instance, in the West, when the policeman in charge over there says "stop", even the people stop. I saw it myself when I was over there. If the Master or anyone whom you love says "stop", then stop there, don't take a further step. But do we keep His commandments? We don't, then where is our love? We hanker after love, we have wishful thoughts to have love, but we

have not yet got love. We have not laid the first stone of the building of love. The foundation starts when you keep His commandments. Then He says, "All right, devote regular time to your meditations. Weed out all imperfections within you from day to day." We say that we have got no time to keep the diaries. We have not even started as yet, what to speak of love. Further, if we wish to have thoughts of somebody, love of somebody, we shall always be thinking of him. It is told of one Majnu (he was a great lover of Laila), that once he was seen hugging the feet of a dog. The people asked him, "What are you doing, are you going mad?" "No, no," he replied, "I have sometimes seen this dog going into the street of my Laila, whom I love." If we love somebody for the Master's sake, or for the sake of God, this is a sign that you are growing in love for your Beloved, for your Master. These are the foundation stones, not love as yet, mind that! Love is given away of your heart. The heart is one and when it is given away to somebody, then what remains? Maulana Rumi says, "When you have accepted your Master once and for all, even the Prophet and God both are there in Him". So our respect goes to God once we have given our heart to where He is manifested. As I told you at the very beginning, love is the fruit of a tree. First we start with wishful thoughts, likings, to have something by comparative discrimination, or by reading scriptures.

Whom should we love? The soul should love God, because a conscious entity must go to all Consciousness. That is but natural. It has been attached to the outward things of the world and the result is, we come and go where we are attached. Everybody is convinced, from

their own level of thinking, that they love God. God we have not seen, but He is manifested in some human body. If we say that we love Him, then our foundation stone will be laid by keeping His commandments, first of all. Second, if you love somebody, then you will also love those who go to Him. We criticize, we sometimes fight, even with those who are on the same Way as us. Then where is our love for the Master? These are the stepping stones, but there are further steps. When you grow in love for God or the God-in-man (they are one and the same), naturally you will hanker after Him. You cannot forget Him. You would like to have the company of somebody who has first hand experience of Him, or who has been with Him. Further, you would like to be near Him, as near as possible. If you are not there, but you hear someone who speaks of Him, your heart becomes full and overflows through your eyes. This is a symptom that you are growing in love for Him. These are the blossoms which herald the appearance of the fruit. If rain is expected, first you will have clouds. If there are no clouds, there will be no rain. If there are no blossoms, there will be no fruit. So to develop this love, we must first obey His commandments, second weed out all imperfections and third devote time to the spiritual practices. You should also have the company of somebody who just reminds you of your ideal. Avoid the company of all others in whose society you are attached to the world or forget Him. If you cannot have the company of those who can help you to remember Him, then it is better to live alone. Live with the Masters speaking through books, through the scriptures. You will be better off. A further symbol

that in your love you are drawing closer to Him, is that you will feel separation. You will hanker to see Him. When you hear about Him, your heart will become full and tears will roll down from your cheeks. These are the symptoms to show that the fruit is ripening. These things are the blossoms. Ultimately, when the fruit comes, you are for the Master and the Master is for you. These are the steps and we have now to judge where we stand.

We should not hear anything which is not according to the scriptures, that is not in accordance with what God would say, even against any propaganda which may be carried on. You follow my point? We say we love God, we love our Master. This is all right, but where are the outward symptoms? How does it start? Love is the giving of your heart once and for all. It cannot be retaken and given to somebody else. We can only give our heart when it comes under our control. We cannot give it otherwise. We can only have wishful thoughts. So this is something very practical that we have to wade through, I would say. Rome was not built in a day. Love is developed in the direct company of the Master or indirectly when you become receptive, even from thousands of miles. The time will come when you will say, "Who is living in this body? Am I?" You will forget yourself; you will see the Master in there. When you fold your hands, they will be the Master's hands, not yours. So love is the ultimate fruit of the goal. That is why Saint Paul said, "God is love and love is God". We have not gone into the depths of "What is Love?" All speak of love, but where do you actually stand? If a man says that he loves God but hates his brothers,

that is no love. I think Christ said once that if you do not love your brothers, how can you love God, whom you have not seen? If you have no love for those whom you can see, how can you have love for Him whom you have not seen? You follow my point? This we can watch. A man can have self introspection and see for himself. I know what I am making for my own Self after this life. Everybody can know if he will simply tap inside. He can unravel himself and see like a strict judge where he stands. Can we boldly say, "I love my Master, I love my God?" This ideal appeals everywhere, in homes, societies, countries, all the world over.

These are the various aspects of love that I am explaining. Yesterday was one aspect, the day before another aspect and today I have put yet another aspect before you. So from today, you should judge where you stand. Are you really loving God? Are you really on the Way? If so, then it is all right. That you can better judge in your actions, not talk. As I told you, the ABC starts from keeping His commandments. These are the symptoms to show that you are beginning to love God or the Master. It all starts with keeping His commandments. "If ye love me, keep my commandments", Christ said. Really, your love lies in the fact that you must be of service to others. Those who love God and hate their brothers and others of His creation, how can they love God? This is only mere lip talk. Go into the depths and find out where you stand. Loving each other, sacrificing one's own self for the other, this is the first thing to show. You should love all who come, whether they are disciples or not. This is the beginning of growing into love. Just to

think about it won't help you. You must put it into practice. You must live up to it. Some think that they will create a heaven for themselves by serving the Master, but you can create heaven right here by living humbly, simply, lovingly, at the feet of the Master. Kabir once said, "I went to the House of my Father and found that He was not there. I came to know that He was living with the Saints here on earth". You can create heaven on earth. This is what is meant by "Let Thy Kingdom come on Earth". It can come only if you live in this way. Now decide, by going into your hearts, where you stand. Boasting won't do, you must provide it by your actions. These are fine details, which are not given in the books. Many things are wrought by the attention. The very words given with attention can go to the heart. A living book will help you, and the Master is a Living Book. Those who are chosen are fortunate. They should prove worthy of being chosen. You would not like to leave the heaven at the feet of the Master and go to another heaven above. God resides in the company of a Saint.

34

HOW CAN WE PLEASE THE MASTER

If the Master or the Guru is pleased with you, then be rest assured that God is pleased with you, because God is manifested in Him. If at the heart of hearts He is not pleased with you, then who can approach Him to be kind to you? If God is displeased, there is a way, there is a place where you can approach. That place is where God is manifest, the God-in-man. If the God-in-man is displeased, there is no place.

What is the criterion for a man to know whether he has got a real love for the Master or the Guru? If the Master is displeased with you and calls you names, even then your love for Him should not waver, not the least. This is the criterion to show. Even if He calls you names or rebukes you (of course He will not do that), you will still love Him, you will be attracted to Him. Sometimes a child will say something to the

mother which is not feasible, but even then the mother does not take it ill.

Now the question arises, how can the Master be pleased? There are two ways and the first one is, whatever attributes He has got in His life should be adopted in our own life. We should copy, live according to those qualifications which we see in Him. The qualifications in Him are the qualifications of God on a miniature scale. God gives to everybody whom He creates, because naturally the Creator will love His Creation. So the Guru will love His disciples, because it is He who has given birth to them in the inner way. As He loves us, so should we love all. He won't let anybody suffer and you should not let anybody suffer. You must share with others. These are some of the qualifications that the Master has and are the attributes of God reflected in Him. The second way is to just live up to strictly, literally, what He says. I gave an example of the five Pandavas, who were sent to a Guru for education. So the first lesson that he gave them was to learn to tell the truth, to speak the truth. He then told them to memorize this. They went away and with the exception of one, returned the next day. The Guru asked the other four Pandavas where the fifth one was and they replied that he was memorizing the lesson given to him. A week passed before he turned up, and when he came, he said, "Well Guruji, I have now learned what you told me, to tell the truth, to speak the truth." The others ridiculed him and said, "Look here Guruji, we remembered these few words the very moment you told us, while it has taken him a week to memorize them." The Guru then explained the true meaning of the lesson and made the

other four Pandavas promise to speak no lies. So whatever the Guru says, live up to it. Just write it in your own life.

One pandit, Guru Dutt by name, was a disciple of Swami Dayanand, the founder of the Arya Samaj. Somebody said to him that he should write the life story of his Guru. "All right," he said, "I'll write." Two months, three months passed, and they asked him what he was doing. He said, "I am writing." Six months, a year passed and they wanted to know what he was doing with it. He replied, "Oh, I am writing very hard." Another two years passed and they again asked him how much he had written. "Oh, I am writing very hard," he said. What is the writing of a Master's life? It is just to have the very qualifications of the Master in our own life. So whatever we say, it must be sweet words. Kind words imbued with humility don't cost anything. If you have that attitude in life, I think that ninety percent of your troubles will be avoided. So we must live up to what the Master says, literally. This is one way of pleasing the Master or the Guru. The other way is that you should adopt the qualifications that He has got in your own life.

Sometimes the Master has to train the disciple in order to make a man out of him. Sometimes He has to boost him up, saying, "All right, you have been a very good boy, doing your best and I am pleased." Other times, He has to say that the disciple has done something wrong and does not pay attention to the Master. Not to pay attention to what the Master says is more than death to the man who has love for the Master. A little word of encouragement from the Master and he gets a boost within for his soul. The

Master has different ways to bring out the man in the disciple, but people generally do not understand Him. So you should live, try to copy the life of the Master in your own life and adopt the good qualifications that He has got, and also live up to what He says. The best way to become the abode of all qualifications is to have a sweet tongue, kind words, imbued with humility. The Master has to clean the heart of the disciple, not in one day, but it takes time. The clothes which have been washed can be put in the basket, not the dirty clothes. The Master has love for the disciple, as the mother has love for her child. If the child is besmeared with filth, what does the mother do? She simply washes it with love and then hugs it to her breast. So, love the sinner, but hate the sin. Do not have hatred in the outer way, but have sweet words, imbued with humility. These are the things that will endear us to the Master. You should live up to what He says, even if it costs you your life. This is the criterion to show how the Master can be pleased. If He is pleased, the God in Him is pleased, then God is also pleased.

So the first criterion to know if you have real love for the Master is, even if He hates you, calls you names—God forbid, He never does it—but even if it comes to that pass, your love for Him should not waver. He may not allow you to come near Him for some time—I am speaking out of my own experience in life—because of some propaganda or other things, then still you must be endeared to Him, you must love Him. This is the ultimate criterion to show the man who has become, "I live, not now I, but Christ lives in me". Second, whatever qualifications He has got, try to

adopt them in your own life, live up to them and third, live up to strictly what He says, literally, without any regard to what your mind says or what your heart likes. Once it was my duty to give a Satsang at Lahore on one Sunday. At that time, I happened to visit my Master, who was residing at Beas, and arrived there at about twelve at night. I had the good fortune to be permitted to see my Master at any time. He lived on the third floor and I went up there to see Him. So, the time was getting late and I had a mind to remain with my Master and detail somebody else to give a talk. The time came for me to leave for Lahore and the Master said, "Aren't you to give a Satsang in Lahore?" "Yes," I replied. "All right, go then." So of course, I caught the train for Lahore and gave the Satsang.

So I have given you three things to show whether you have got real love for the Master. He is the abode of all good qualifications. Whatever qualifications are in God are also reflected in the Master. Live up to them, adopt them in your life and live strictly, literally, up to what He says. Pay respect to His words, rather than to His body. If there are four or five children and one child goes according to the will and pleasure of his father and does not demand anything, while the others demand this and that thing and do not live up to what the father says, then whom will the father love? So try to win the pleasure of the Master, by living as I have told you. Just have those qualifications that He has got in His life, write them down in your life, not on paper. I gave an example of Pandit Guru Dutt, who was a disciple of Swami Dayanand, the founder of the Arya Samaj. When some people asked him to write the life history of Swami Dayanand, he replied that he

would do so. Two months passed, three months passed, a year passed. They asked him what he was doing with it. "Well, I am writing," he said. Two or three years passed and they asked him how far he had got with it. He replied, "I am writing very hard." "Oh, what have you written after all?" they asked him. The writing of a life history of the Master is just to have His life in your own life. I am writing in my own life. Suchlike students work wonders, because of the God in Him.

So you have come to know three things today. First the criterion to show whether you have got real love for the Master. Even if He calls you names, you will be attracted to Him. The second is to have those qualifications which are reflected in Him from God in your own life. These are simplicity and kind words imbued with humility. The third is to live strictly up to what He says, not even caring for your own life. If you leave everything to the Master, the Master has to take care of the child. So these are the three things that I have explained to you today. These things are not given in the books in a digest form or in such detail as these morning talks convey. If you want to be endeared to the Master, then live up to what He says. He will never leave you, mind that! Christ said, "I shall never leave thee nor forsake thee till the end of the world". The Master never leaves the disciple. He is the God in him, how can He? We are created by Him. You are God in you and are micro-gods. The Master tries to bring out the God in Him in you by making you live up to strictly what He says and by asking you to copy from His life. These are the main things to be understood and lived up to.

35

WHOM SHOULD WE LOVE - II

GOD is love, our soul is also love in its nature. That love is innate in our soul and it is natural that love wants somebody to love and to be loved by somebody. Every man wants to love somebody and that somebody should be there to love him. This is but natural. Now, the question at hand is, whom should we love? Our soul is a conscious entity. Love is innate in its nature and it requires somebody whom it can love. A conscious entity should love an all conscious God. Our love has been just something that is not conscious, or less conscious. The material world is engaged in outward attachments, so the result is, we go where we are attached. The man-body is the highest rung in Creation and the highest thing that we can achieve in this man-body is to go back to the Home of our Father. The true Home of our conscious Self is the true Home of our Father, and is all consciousness. So

we should love God, who is immune from coming and going. He is ever existent, in all eternity. All of Creation came into being by His wish, it is all His expression. The point is, if we have not seen God, how can we love Him? We should love God, but to love God, we must be able to see Him. We must be able to come into contact with Him, enjoy His society and company. For that purpose, God resides in every heart, but blessed is the heart in which He is manifest. The manifested God-in-man is to be loved so that the God in Him may by radiation boost up the love which is already in us and give us something permanent, which is never to decay. This is the God in us, already existent, and is the Controlling Power which keeps us in the body. So to love God, the first step is to love such a human pole in which He is manifested. That human pole is the God-in-man or man-in-God, who speaks as inspired by God, although the words appear to be coming through a human throat. But it is not He who is speaking, it is the God in Him. Guru Nanak once said, "I talk what God speaks through me. I am a mere puppet, merely the mouthpiece of God".

So, whom should we love? We should love God, so that we should have an eternal life, never to return to the world. We may be sent to the world as Teachers, but not as convicts. To have contact with God, we should have the society of suchlike persons in whom God is manifest and who are competent to open our inner eye to see God. Not God absolute, but God into expression, who is the cause of all Creation, and who is immanent in every form, pervading all, animate and inanimate. So loving Him will uphold us and give us eternal life.

How do we get a contact with God? The only way is through the God that is manifest in the human body. As a matter of reverence, Masters sometimes speak of a comparison. If God and the human body where He is manifest are both standing before us, to whom should we pay reverence? Naturally to the human body in which God is manifest, because if He does not meet us, how then can we have love for God, unless we see Him? The manifested God-in-man gives us an experience of the God in us. So as a matter of reverence we say, "All right, we should bow down to the God-in-man rather than God immanent, because the latter can only be contacted through the love of God which is manifested." That is why the Masters say, "I will bow down to the human body in which He is manifested." The God-man cannot be greater than God, mind that, but we pay respect to the God in Him, because it is only through Him that we are able to have some glimpse of God.

We should first serve God and then the God-in-man. Both are good things, which will lead us on the way back to God and to eternal life. We serve God, because only by coming in contact with Him, may we able to be emancipated from the wheel of transmigration. We serve the God-in-man, because He gives us a contact with the God in us. So both things are inseparable, without the one you cannot do the other. The love of God is the love of God-in-man and the love of God-in-man is the love of God. Maulana Rumi says, "If you come by such a human body where God is manifest, you are nearer to God, you are sitting by Him. If you want to sit in the presence of God, then sit in the presence of some human body in which

He is manifest". For example, there is a power house and one switch is in tune, in contact with the power house. If you sit by that switch, it is like sitting quite close to the power house. This is just an example to explain. Electricity is pervading all through Creation, but that does not do us any good unless it is collected together in some power house, and any switch which is connected with that power house does wonders for us. So both things are necessary. Love of God, because this is the ultimate goal that will take us to His home, give us eternal life, and love of the human body in which He is manifest, because only the God in Him can give us a contact with God.

The outward experience that we can have of the love of God is constant remembrance, sweet remembrance of God. You can never forget Him whom you love. You are always remembering Him in your heart of hearts. You are attracted like anything. How is that love developed? A child is born and the mother has love for that child. Naturally the child will have an affinity with the heart of the mother. The child remembers the mother for everything and if the child is in trouble, it will go to the lap of the mother. So conscious contact with the mother has also created love in the child. Similarly, it is the God-man who first loves us and that love is just reciprocated. If you love Him, naturally you will go where He goes. If He is not affected by transmigration and has an Eternal Home, you will go to His Home, never to return. If you remember Him in your heart of hearts, there will be a reaction in Him whom you remember. So God said in the Koran, the holy scriptures of the Mohammedans, "I love those who love me. I remem-

ber those who remember me". If we love God, naturally there will be a reaction in the heart. But whom do we really remember or love? Those with whom we have a contact. We can have that contact, as it is already within us. God is the Controlling Power keeping us in the body. The man-body is the Temple of God, in which God resides and we also reside. So constant remembrance, sweet remembrance is bliss giving, specially in cases where man has a contact with Him. If you have seen Him and enjoyed His love, that love becomes embedded in your heart.

There is a story about Moses, in which he is quoted as saying that he was the best lover of God, and that he requested God to let him know anybody else who loved God as much. So it is said that God sent him to a bird sitting on a tree. Moses went to this bird and said, "Well, are you going on all right?" The bird replied that it was. "Are there any difficulties that you experience?" asked Moses. "There is one difficulty that I have and it gives me much trouble," replied the bird. "And what is that?" asked Moses. The bird replied, "There is a spring of water flowing under this tree and the time that it takes me to fly down from the tree to the water and sip to my fill gives me very much trouble, because I forget the Name of God." Moses was ashamed. He thought, "Even a bird has got more love for God than me". So this is an example to show whether we have love for God. To give you another example, once God ordered Abraham to sacrifice what was most dear to him. Abraham first sacrificed a lamb, then a camel, but God said that it was not enough. So he took his son to be sacrificed in the Name of God and only then did God express

satisfaction and stop the sacrifice. God wants, love demands every sacrifice from us. Who is the lover of God? It is He who can sacrifice everything in the Name of God. Can we? Can we say that we have love for God? For trifling things we say that we have no time to remember God. So love demands sacrifice of everything, even of your life, let alone to speak of outer things.

So love is God and God is love. Whom should we love? We should love God. We are conscious entities and we should love God because He is all Consciousness. Next to God, we should love the human body where God is manifested. It is not for the human body that we love Him, but for the God manifest in the human body. That is blessed, because He is manifested there. So for success, two things are very essential. One is love of God and the other love of the human body in which He is manifest. We love the latter, because He gives a contact with the God within us, and we love the former because by coming into contact with Him, we reach our true Home, never to return. If we have love for the God-in-man, we will go where He will go. He comes from the House of our Father. It is God who sends Him to the world. If you love the God-in-man, God will love you. Christ said, "Those who love me are loved by my Father, and when they are loved by my Father, I manifest myself to them". These are the words expressed by almost all Masters who came in the past.

Love is innate in our soul and it has to be attached to somebody. Unfortunately, it has been attached to the material world outside. So the result is, we come again and again to the world. Where our love is,

there we have to go. We love the God-in-man, where God is manifest, because He opens our inner eye to see the God-into-Expression Power. For that we have to sacrifice everything. Now we can judge where we stand. The highest aim in the man-body, is as I told you, to know God, to reach God, to go back to our Father's Home. We will go where we are attached. We have been coming again and again to the world, because we are attached to the world. You are fortunate in having the man-body, which is the highest rung in Creation. If we develop love in us for God, through the grace of the God-in-man, then we will go to the Home of our Father. It is for this purpose that we have to develop love for the God-in-man. The teacher of man is a man. He talks from our level, develops love in us, gives a contact within us, opens the inner eye to see the Light of God and to hear the music of all spheres. Remain in any religion you like. The main purpose is to go back to the Home of our Father and, while on earth, we should also have peace of life. We can only have peace of life if we develop love for all, for the God in them. Why? because we are all brothers and sisters in God. We are conscious entities, drops of the Ocean of all Consciousness. So by love, if it is directed to the right source, we get some peace here and in the hereafter. This is what is meant by, "May Thy Kingdom come on earth".

So whom should we love? We should love God. How can we love God? By loving the God-in-man, who gives us a contact with God. The love of God-in-man is the love of God. He is overflowing with the love and intoxication of God. He is not bound to the earth, but is sent here to guide the child humanity and

go back to His Home. If you love Him, where will you go? You will go where He goes. If He is not to return to the world, why should you return, how can you return! So these two things are very essential.

Amongst the Sikhs, there is always a prayer that they offer, which says, "O God, grant us love and the company of those who are the mouthpiece of the God-in-man. Thou art manifest in the God-in-man and He is both God-in-man and God. In such a society my love would always be turned to Thee". It is the very highest prayer, I think, that you can have. "O God, let us be with those people in whom Thou art manifest, who are overflowing with the love of Thee. Suchlike society should God grant us". We should have the society of suchlike people till the end of the world. Any lover wants to die in the lap of his beloved, is it not? He would like to be with Him all through life, even up to the last breath. Why? because love for suchlike people will lead us to the love of God. Love for the God-man, for the God in Him, is really the love of God. Where suchlike people laid their feet, those places became places of pilgrimage. Christ was born in Jerusalem and so were thousands of other people. It is not because so many thousands of others were born there, but because Christ was born there, that Jerusalem became a place of pilgrimage for all Christians in the world. That place was sanctified by the birth of a Master. Mecca is the place that was sanctified by the Prophet Mohammed and is a place of pilgrimage for all Mohammedans in the world. In other places of pilgrimage, you will find that they have become so because some saint, some God-in-man lived there. Why? because our soul is just identified with

the body and outward attachments, and He is competent to withdraw our attention from outside, raise it up, drag it up from the level of the outgoing faculties and to open the inner eye to see the Light of God.

When you become the conscious co-worker of the Divine Plan, who is there to bring you back to the world? You may have been away from God for thousands of years, but once you meet a God-in-man, He gives you a contact with God. If you develop it, then naturally your coming and going is ended and you will go back to your Home. Love of God means implicit obedience to Him. To love the words of the God-in-man is the true love of the God-in-man, not mere outward obeisance. We should pay respect to His words. He expects you to live up to them. The God-in-man already resides in the Word personified within us. So when He resides within you, you should not transcend any limitations. You should abide by anything that He says and not transcend. If we have such a Master, then we need not fear anybody all the world over. He is the Beloved of God and who is loved by the Master is loved by the Father, the God in Him, and whom God loves, then as Christ said, "I manifest myself to him". God appears in the form of the God-in-man. It is the grace of God which affords that privilege. Once He is manifest in us, He talks to us just as He would outside. He is our unpaid Counsellor in all our affairs, both outer and inner.

So this talk is about whom we should love and why. We should love God and for the sake of the love of God, we should love the human body in whom God is manifested. He can teach us, He can give us a contact with God. So love God first and the God-in-man next.

We should also have love for all others because all souls are a conscious entity, a drop of the Ocean of all Consciousness. All bodies are controlled by God, who is their Controlling Power. So naturally, he who loves God loves all Creation, whether animate or inanimate. This we have to develop in the man-body only, which we fortunately have got. For that purpose, we go to the feet of some Master, some God-in-man. No son of man can do it. It is all the grace of God and when that grace descends, we are brought into contact with some human body where He is manifest. Blessed are they who have such a society, such a company. This is a sign, a foreshadow, that they are going back to their Home.

All Masters who came in the past gave the same Teaching, and this of course, we are not just to read out or hear, but for the most part, to have in our own life, to live up to that level. The nearer we are to God, the more we derive benefit from the man-body that we have got. The Masters have the right view of these things, which have also been given in books. Some people hear in one ear and it goes out through the other. Other people hear and give out through their mouth, that they know so much. Both of these things do not give you any real benefit, unless that very thing forms a part and parcel of your life. The food that is digested gives you strength. Otherwise, it will result in diseases, such as vanity and other things.

36

LOVE VERSUS LUST - I

LOVE—many people say that they know love. We also repeat now and then that God is love, our soul is of the same essence as that of God, love is innate in our soul and the way back to God is also through love. Love is innate in our soul and it requires somebody to love and to be loved by somebody. This is a natural desire of everybody. Our soul is a conscious entity and it should have love for all Consciousness or God. Instead, it has been attached to worldly or material things. The result is, wherever you have love, there will you go. The soul should love God, who is the very Controlling Power in this temple of the man-body. It has been attached to the body and its environments, the outgoing faculties and enjoyments of all lusts outside. This is the reason why we have become enslaved. We are coming again and again to where we are attached. If our soul is attached to God, who is the Controlling Power within this man-

body, who is eternal and even beyond eternity, it will become free and will not be subject to bondage. So the difference between true love and lust is that true love cannot be broken even after leaving the body. This love is developed in the body but absorbed in the soul, not in the body and its environments. So this is called true love or charity. The other is called lust or attachment and there is a vast difference between the two. Love of God makes us free, makes us all joy, all happiness, all bliss. Lust or attachment enslaves us, it makes us very narrow minded. In the worldly way, if you love somebody, you will be envious if another person shares that love, but those who love God will also be loved by you, because they love God. So the love of God gives you love for all the world over. Love of the outside things will only make you narrow minded, close fisted, and the result is, one lives for God, the other lives for the world.

Ever since we left the Home of our Father, we have been attached to outside things, because our love has been misfitted to the worldly things, the physical body and outside environments. So what is the criterion of true love, or charity? It starts from the body but absorbs the attention into our soul and higher self. The other just keeps you attached to the physical body and outward environments. To meet with your own wishes is no love, in the true sense of the word. That love gives you bondage and slavery.

Ever since we left the Home of our Father, we have been going around and around and have not yet found our way back. There is a story of one Majnu, who was a lover of Laila. Laila was a princess and she was everything to him. Among the Mohammedans, there

is a title that is given to one who is most devoted to God. Once Majnu was asked to whom should this title be given. He said that the best suited person was Laila, whom he loved. He was so much devoted to her that once he was seen licking the feet of a dog that had been roaming in the street where his Laila lived. One lesson we can derive from this is that if we are devoted to God or to the God-in-man, then we must love each other. This is but natural. But any love which is coloured with your personal interest or selfish motives makes you narrow minded. You would like that the person whom you love should be loved by you and nobody else. But if you have true love for God, then naturally all who love God will be loved by you. This is the vast difference between the two. So when Majnu was told that Laila had died, he said, "No, she cannot die—how can she die?" When he was told that she was truly dead, he said, "Is it true then? That happens to every man who lives and why should I love a thing that is not lasting!" So he turned, you see, to the right way.

So love is love, which is with God, all Consciousness. Even when you leave the body, that love won't leave you. Love for the world, outer attachments, to meet with your own wishes or purposes is lust or attachment, not love. One prophet said that love is like a bridge to cross over the river underneath. It is only for the purpose of crossing, not to remain on the bridge. So your love for the God-in-man is for crossing the bridge, to be attuned by His company, where naturally the love of God is radiated. If you are receptive to it, then your love is true. If you are attached to the physical body and outward attachments, that is no love. Love

is blessed if directed to the God overhead, all Consciousness. If it is directed to the physical body and its attachments, it is bondage, it is slavery, it is attachment. You come again and again to the world where you are attached. This is the difference between the two. Guru Amar Das said, "Let us love the God-in-man, because He is overflowing with the love and intoxication of God. In His company, you will have the radiation of the love of God". That will give a boost to your soul and direct it towards God. It is the true criterion to find out whether you love the God-man's body only for the God in Him. If you love the God in Him (His body is blessed of course), then that is the bridge to cross over the ocean of the world to our Beloved.

So love is innate in our soul and we are conscious beings. If it is directed to all Consciousness, it is true love. That will give you freedom, all bliss and all joy. If it is attached to the worldly things, the physical body, its environments, the enjoyments of outward faculties, then that is bondage and a sure way of coming again and again to the world where you are attached. So love is good. Even poison is very good if you take it in small doses to help you. But if you misuse it, then you will die. True love, which will help you, should be directed to God or to the God-in-man, for the sake of the God in Him, not the physical body. Then you are saved, otherwise you are doomed, I would say. It is a very delicate subject. We should see where we stand, where we are going. These things are referred to in the books, though they are not very clearly put. So now, what is love should be clear to you.

Love is innate in our own self but with all that, we are attached to the world because it has been mis-

fitted. Instead of being attached to God, who is all Consciousness, it has been attached to the physical body and the world. Love is a bridge to cross over the ocean of life, from this physical world to all Consciousness. If this love is directed to the worldly things, you will be attached to the world. It should be directed to God or to the God-in-man, the human pole at which God is manifested. He is overflowing with the love of God and the intoxication of that love. By sitting near Him, you will have the radiation of that love and naturally you will begin to love God. If you go to a man who sells perfume, and if he does not give you anything, you will still have the aroma of perfume, free of any cost. If he gives you a phial full of perfume, then.....? So the society of a God-in-man gives you perfume, love of God, by radiation. He gives you a contact within your own self by directing your attention from outside to the God in you. He gives you a contact and what more is wanted? Love of the God-in-man for the sake of the God in Him is love of God. If you love the God-man for the sake of His physical body, that is still attachment. The love of the God-man is a bridge to cross over into the Beyond, mind that! It is a very delicate subject, as I told you before. We have to judge how we are proceeding. If every day our love for God grows more and more and becomes more dear as compared to anything else in the world, that is love for God. Even if you are loving God, and your worldly things are more dear to you than compared with God, then that is not, so far, love of God. One is attachment, bondage, slavery, and the other is freedom, all joy, all bliss.

It is better to have the company of someone who is

imbued with the love of God, rather than have the company of those who are imbued with the love of the worldly things. If you can't get such a society, you can have the society of those who are after the love of God, not the love of the worldly things. If you can't have that, then live in your Master speaking through books, that's all. Live to your own self, just in the company of the Masters who came in the past and who are speaking through books. This will help you to go back to your true Home. But still, as God is unsaid, love is also unsaid, I would say. The more you go into it, the more it widens like God, who has no end. One poet has said, "Love is an Ocean, a limitless Ocean, without any shore". You can dedicate your life to Him, to His mercy. Initiation, the Word of God, the Shabda or Naam Power, is within you and that is the true society of the Saint. A Saint is the Word made flesh. For the sake of the Word, you love Him. If you have developed that way in the man-body, you are fortunate, you have derived the full benefit of having the man-body. If otherwise, you have made your arrangement to come back again and again.

37

LOVE VERSUS LUST - II

THERE is lust outside and true love inside. God is love. Love is also innate in our souls and wishes to attach itself to something. A conscious entity should be attached to all Consciousness. It is now attached to the world and outward attachments. This is the reason why we are coming again and again to the world, because we are attached to the world. How to differentiate and understand what is true love and what is outer love is the question? I was just explaining that we shall really understand the difference between the two, if we just study our own selves. We are conscious beings. We are drops of the Ocean of all Consciousness. The macrocosm is in the microcosm. In the macrocosm there are three planes, physical, astral and causal. We have got a physical body, an astral body and a causal body, which enable us to work in these planes. We are now working in the physical plane and we also have our astral and causal bodies. While

working in the physical plane, we use the outgoing faculties, which are fixed in the physical body and open outside to receive the impressions from the external world, whatever they are, good or bad. Those who are imbued with the attachment or love of the outward enjoyments have these impressions embedded in their astral body through their physical outgoing faculties. The true colour of our own selves is not the physical body, which may be very clean, very much beautiful, but is embedded in our astral body. This we cannot see with the outer eyes. Our Master used to say, "When a man comes to me, I see him as in a glass jar, whether it contains sweet things or sour things". His eye had become etherealized, and He could see a man in his true colours.

When we leave this physical body, we appear in our true colours. The man whose astral body is quite clear of outward impressions, with no lust, attachment or hatred, but who is imbued with the love of God, such a man, when you come in His company, will radiate those qualities to you. In the causal body are the impressions of the past births. When these are also cleared, that man is called a Saint, in the true sense of the word. The Masters always deprecate the love of the physical body and outward attachments. If you have the company of or think of someone whose astral body is not cleansed, who is not imbued with the love of God or is imbued with the outer attachments of loves and hatreds, the company of such a man will give you a like radiation. If you think of a man whose causal body is cleared of all past births, His form will always be with you, guarding you, helping you, even if the man concerned is not aware that he is being

helped. Suchlike people appear in the case of Saints and Masters. Those who remember the Master are heard and His form appears to them. That is why Kabir said, "My mind has become so cleansed that it is as limpid as the water of the Ganges at Hardwar. If you go there for a bath, even the small pebbles seem very clear. So my mind has become so clear, that my astral and causal bodies are completely cleansed and even God is after me". God is after such a person whose astral and causal bodies are all clear, who is imbued with His love, not imbued with the worldly attachments. There is a vast difference between the love of the outer and the love of the inner. The Masters deprecate the love of the physical body. The man whose astral body is spotted, you might say by the filth of the outside attachments and other things, may look very clean on the outside. If you sit by him, you will have that radiation which comes from his astral body. If you sit by a man whose astral body is clear, you will have the radiation of cleanliness. He is imbued with the love of God and naturally you will feel the same love from him. If you think of one whose causal body is quite clear, even if you have never seen him but have only heard about him, he will appear. So this is the difference between true and false love. We should love whom? We should love God. And who else? He whose mind is so clear, that God is reflected in Him. God is Light and Sound Principle and whenever such a man speaks to you, you will get Light and Sound. The man whose astral and causal bodies are not clear may tell you to do this and that thing and you might be putting in four or six hours a day, but still you won't get anything. You find the difference now, between

real love and physical or outward love?

All so-called masters will tell you to meditate on the form of the master. God forbid! If he is not clean inside, then you will become what he is. God is One who comes of Himself. I never ask anybody to meditate on the Master's form. So you should love one whose astral and causal bodies are quite clean. He may for certain reasons be strict outside, but His mind is quite clear, having love for God and everybody. He also has love for His enemies. Such a man is a Master and you should love God for the sake of Him in whom God is reflected in full, whose mind's vision is quite limpid. If you love such a man, then I think that God's love will go in you and you will rise above the physical, astral and causal bodies and go where that very God is manifested from. This is the difference between real love and impure love. So love God and any other whose astral and causal bodies are quite clean. If you sit there you will have radiation like that. If He gives you Initiation, you will get Light, because He has got Light reflected in Him. One who has got no Light reflected in him, how can he give it? A hundred initiations may be given, hours and hours may be put in, but Light cannot be given. This is the vast difference between the physical outer love and the inner love.

I was explaining earlier and in a way that was quite clear, so that there would be no misapprehension, that we should love God and others in whom God is reflected. The criterion to know, is that at the time of Initiation, you will have Light. As Christ said, "I am the Light of the World. Whosoever will come to me shall never walk in darkness". These things are

given in books but even then you need guidance from some practical man, who knows what is what. He will explain these things very clearly and in a few words. We should love God, because we are conscious beings and naturally, we all want to go to our own Reality. Why should we love a God-man and not others? What is the criterion of a God-man? A God-man is one whose astral and causal bodies are quite clear, limpid, in which God's Light is reflected. Whoever comes into contact with such a God-man and gets a little of His attention, will have His Light reflected in him. There are so many hundreds of people giving initiation nowadays. There are so many gurus and masters that there are hardly any followers or disciples. The only criterion of a true Master is that when He gives you Initiation, you will have some experience to start with, you will get some Light. This means that the man through whom it is given is clean. God's Light is reflected in Him and that radiates. Others simply give some few words to repeat, some little things to do. Whenever people go to them, they are just told to put in more time. They put in four hours, six hours daily and even then they don't get any Light. The reason why is very clear now.

If you come across somebody who is competent to give you some Light, that means His inner life is clear. Just sitting and repeating something hundreds of times may be good actions but not clean life. Light will come up only (it is there), will manifest only when somebody in whom that Light is reflected simply directs it. If a child is born in a cave, he will be in all darkness. If a mirror is put in, through which the light of the Sun is reflected into the cave, the child

will see that light. Any heart that has got the Light of God will reflect that same Light and this in turn will be reflected in whom it is directed. This is the difference between a true love and a physical love. You cannot have this thing from a man who has not reflected the Light of God within him. There are so many masters in India and elsewhere. They have good propaganda. Propaganda can be had by money and that anybody can do. But what is the criterion? He has to give you something. So a true Master is one who can withdraw your attention from outside, bring it up from the outgoing faculties and then give you some reflection of Light. This is a sort of gift and is the criterion to judge right from wrong. Books refer to these things, but words cannot explain them as vividly as I am telling you now. So love God and others in whom He is reflected. What is the criterion? When He initiates you, when you think of Him, the Light will be boosted up within you. He is competent to give you a first hand experience on the very day of Initiation.

I am in touch with the heads of religions as I happen to be the President of the World Fellowship of Religions. They all describe these things. That works for a little while since concentration is there, but Light cannot come. A man who is imbued with the lust of the world may look very clean outside and have a very good propaganda, but still you cannot have Light from him. You will only have Light from somebody whose astral and causal bodies are perfectly cleansed, quite limpid, in which God's Light is reflected. Suchlike Masters do come. The world is never without them, the more the better. Suchlike people come to

give to the world, not to take anything away. So love somebody who is imbued with the love of God, whose astral and causal bodies are quite limpid, in which the God-into-Expression Power of Light and Sound are manifested. When He initiates you, you will have an experience of these principles. He may be having eyes in His face or not. So love God and He who is competent to give you something. This is a positive proof that He has got a clear astral body and a clear causal body. This is the difference between the love of the physical body and the love of God or the God-in-man. There is a vast difference. These things are referred to in the books by giving various examples, but not quite as vivid and clear to the understanding as I am giving you now. When God meets you and gives you initiation, something to start with, He guards you against revelling in the outward enjoyments, in the low pursuits of lust, anger and their effects. These impressions are received through the outgoing faculties, which are open to the outside world, and they are embedded into the astral body. To give an example, if you take a glass and cover it with some wax, make some impressions on the wax and then pour some acid over it, all of those impressions will be embedded into the glass. Similarly, all impressions from outside are impressed in our astral body through the physical body and outgoing faculties. Therefore, when you leave this body you appear in your true colours. So the outer criterion is, when He initiates you, He gives you something to start with, because God is reflected in Him. A man in whom God is not reflected will ask you to repeat this or that for hours and hours, but still you will not get anything. If because of reactions

of the past something comes up, he does not know what to do further. So be very careful, I would say, about having society with people who are imbued with the love of the physical world.

The Sikhs have a prayer which says, "O God, give me the society of one who is the mouthpiece of the Master. Because the Master is the mouthpiece of God, he too becomes the mouthpiece of God". Every day, this is a prayer among the Sikhs. At night they pray, "O God, give us the company of a Saint". The company of a Saint is the company of the God in Him, is it not? So this is the very fine difference why we should love God, why we should love God-in-man and why we should love others. Love the God-in-man, whose criterion I have given you, only for the God in Him. Again, be careful that He is one with God, so that when you become one with the Master, you are also one with God. That is why all Masters who came in the past, or those who just sat at the feet of Masters, said like Saint Paul, "I live, not now I, but Christ lives in me". All other men should be able to say this. God is One who can manifest Himself in the subconscious reservoir of the mind. He will come of Himself. That is why I don't advise anybody to meditate on the form of the Master. A very valid reason, I think.

In my early life, I always prayed, "O God, I want to meet Thee, but I am afraid I might go to somebody in whom Thou are not reflected. Then my life would be wasted. In the olden days, it is said that Thou didst appear to those who loved Thee, then why can't Thou manifest now?" This was my prayer, a very strong prayer. My Master used to appear to me before, but

I took Him to be Guru Nanak. I met Him physically seven years after, in 1924, but He was with me in 1917. I happened to be travelling in the hilly country, visiting various places, but was very fond of rivers from the commencement. So when I came to Lahore and as Beas was quite nearby, I thought that I would go to see the River Beas. When I arrived there by train, I asked the station master which way the river flowed. "Oh! you have come to see the Master," he said. "Is there any Master?" I replied. "Yes, He lives by the side of the river." So I went to see the river and saw the Master, the same Master who used to appear to me seven years earlier. You follow me now? A true Master appears of Himself, but the heart should be pure. God is within you and if you pray to Him, He brings you in contact with somebody in whom His Light is reflected, and truly speaking, such a one is a true Master. So love God and One who is competent to show you that God is reflected in Him. This is the difference between those who are imbued with the lust of the body and those who are imbued with the love of God, whose astral bodies and causal bodies are quite clean.

Those who have got very lusty thoughts will emanate colours of red and black combined. Those who are affected by anger will emanate a lurid red. Those who have love of God will radiate a bluish colour. Those who are men of true Spirituality will radiate a golden colour. These are the differences. The books give us references to these things. Whenever they give a picture of a Master, they show a halo around His head, either in a golden or white colour.

Those who are fortunate are led to a Master and

given something to start with, may be little or more. This means that there is something in Him. You are put on the right Way and if you develop it, God will manifest of Himself to you. Love of the physical body is the love of a dead body. It is coloured according to the thoughts which are embedded in your astral body. You will become as good as a Saint in due course of time. Of course, the time factor is a necessity. We cannot be above the Master but we can become as good as He is, because He is God in Him, and who can be above God?

So look to the true state of affairs and just stick to it. People are misled by propaganda. They hear one thing and after hearing it ten times that becomes as good as truth. Saints never make any counter propaganda, never. Time will prove what is what. So those who have got the true understanding should stick to it. They may explain things in a friendly way to those with whom they come into contact. If anybody thinks evil of it, then don't you think evil of them, because you will spoil your own inner state of mind. So put in time, as much as you can, with due love for God, for the God in Him, and have love for all the world over, because we are all brothers and sisters in God and God is in them. This is the most important part of our life. As a man, we should have some spiritual food, a contact with Spirituality, the God within us. On spiritual health depends the life of mind and body both. Learning is the food of the brain, of the intellect, but contact with God is the Bread of Life. If you give more importance to that, other things will follow of themselves.

38

HOW TO DEVELOP THE ATTRIBUTES OF THE MASTER

We should have love for God, but how is this love developed? How can we develop love for God unless we see Him, come in contact with Him and enjoy His company? So for that, we have to love some human pole at which God is manifest, for the God in Him. So how to develop love for Him? that is the point. We should develop those very qualifications or attributes that the human body in which God is working has got. Let us say that He is a good painter, He likes painting. Then you should develop painting, because at the time of developing painting, you will always be remembering Him, for whom you are doing it. In this way, constant remembrance will come in. When you become a good painter, naturally you will draw His attention to you, because that qualification is

in Him. Suppose He is a good singer. He likes singing, poetry or verse. Then you should develop that same talent within you. Poets are half saints, I tell you. When you develop that talent it will go to Him and He will be attracted to you. In preparing to be a painter, a singer or a poet, all the time you are thinking of Him. If you keep somebody in your mind, you will react in his mind. If the disciple remembers the Master, the God in Him, the Master will remember the disciple. Action and reaction will take place. So the first thing is, that we should develop those qualifications which are within the Master. For example, if some appointments become vacant and applications in writing are called for by the officer in charge, who himself has a good handwriting, who will stand the best chance of getting the positions? There may be hundreds of applications but only a few appointments. The officer will sort through all the applications and accept only those that are in good handwriting, because that very qualification is in him.

So if you want to develop love for somebody, just develop the qualifications or attributes which are within Him. At the very time of developing them, you will be remembering the very same qualifications that are within Him. That will act in two ways. If you keep somebody in your heart, you will reside in the heart of Him whom you are remembering. At the very time of developing that qualification or attribute, you are also remembering Him, and that will attract Him. So this is the first thing required. There is no question of whether you are in His presence or away. You are just to develop that qualification. I have given so many examples. One I gave was about Bulleh Shah,

who was a disciple of Inayat Khan. Bulleh Shah belonged to the high caste among the Mohammedans and he was afraid of what the people would say when they learned that a man of the higher caste had gone to someone belonging to a lower caste. So Inayat Khan sent some of His disciples to Bulleh Shah and asked them to say to him that he was now their brother. When they reached the street where Bulleh Shah lived, they called out "Where is Bulleh Shah? he is our brother in faith." So the people told Bulleh Shah that his brothers had come. Bulleh Shah was afraid of what they would say, since he as a man of the higher caste had gone to a man of the lower caste and so he said, "No, they are not my brothers." When the disciples returned and told Inayat Khan what had occurred, He said, "All right, we won't water his field anymore." The disciple who gets the attention, or Water of Life from the Master only then is all right. With a little thought of the Master, the very ground of the disciple is watered. So that was stopped. The man who had that blessing before was deprived of it. How could Bulleh Shah approach the Master? What face had he got to go to the Master and tell Him that he was not a disciple! Bulleh Shah knew that his Master was very fond of hearing poetry, verse and loving songs. Now, he had no taste for that sort of thing, but he had to develop it for the purpose of attracting the attention of the Master. So he went to some dancing girls, whose profession included these things. He remained with them for months and learned singing. He served them free, day and night, until he had developed that singing within him. A week or so later, the dancing girls were to sing their

songs to Inayat Khan. Bulleh Shah said to them, "Well look here, you have got these womenish clothes, give me some and I will go today and sing before the Master." So he put on the clothes and went to sing to his Master. He was singing from his heart and naturally radiation was there and the Master said, "Oh, he is Bulleh," and got up and embraced him. People usually see from their own smoky glasses and they started saying, "Oh, look here, the Master has gone down and embraced a woman! The cat is out of the bag now." Inayat Khan said, "Bulleh, take off these clothes, so that the people may know who you are." Bulleh Shah said, "No, I am not worthy, I am just a fool who has left you. I have committed a heinous crime in not calling myself your disciple." How did he succeed? On account of the attributes or qualifications which his Master had, who was fond of singing. He developed singing to please his Master.

This is one example, but there are also others. Lord Rama was exiled for fourteen years, and one woman called Shivri, who was living in the wilderness to where Lord Rama was exiled, heard that he was coming. She thought to herself that he would be coming bare footed and that the thorns would prick his feet. So she began clearing the way of all thorns. Love is developed not necessarily by seeing, but also by hearing. She also wondered what she would offer him to eat. In the wilderness there wasn't much, only berries. So she started picking the berries, tasted each one of them, and kept only the sweet berries. There were also some great yogis living in the wilderness but Lord Rama never went to them first. He went to Shivri, who cleared the way for him so that the thorns would not

hurt his feet, and who had kept the half eaten berries only for the sake of knowing those which were sweet and those which were sour. So love knows no law. After Rama had been to Shivri, he went to visit the yogis. There happened to be a pond where the yogis lived which was full of insects and the yogis asked Lord Rama to wash his feet in the pond, so that the insects would be cleared out. Lord Rama declined and said, "No, you are great yogis, it is better if you wash your feet in the pond, and it will then be cleared." All of the yogis put their wash water into the pond but it was not cleared of the insects. The yogis then said, "You are Lord Rama, if you wash your feet in the pond it will surely be cleared." "All right," said Lord Rama, "We'll try it." He washed his feet in the pond but it still was not cleared. Lord Rama then told the yogis to wash the feet of Shivri (whom they disliked) and when they washed her feet and put the wash water into the pond, it was cleared.

Those who love God, love the Master, the God in Him of course. It is no matter of show. That very Power is within you and knows every act of yours, what you are doing and why. He knows the very trend of your thoughts. Love knows no show. Love knows service and sacrifice. The outward symbol of love is a sweet tongue, imbued with humility. When you have developed that love, what should you do? You must have patience, perseverence and go on with it. Just like a moth which burns itself on the flame of a candle but never makes any sound. So those who want to love God should not care for their name or fame, honour, this or that thing. They should leave every greatness that they have got physically outside, and

lay down at His feet. If they lose their life in sacrifice, even then they won't mention it. So this is a very delicate question, I would say. Those who have love for God, or the God-in-man, well, this is a relation between you and the God in Him and nobody else. You have to develop it. For that you must have perseverence. It takes time. The work of the servant is to do work, that's all. It is for the Master to see what He has to give to him.

Once a very nice Arabian horse was given to Guru Har Govind, the sixth Guru of the Sikhs. Guru Har Govind said that whoever should recite from the Jap Ji with no other thought intervening during the time that the verse was being recited, would be given his heart's desire. One man came forward and said that he would recite. He began reciting and just before he was nearing the end, he thought to himself, "I wonder what the Guru will give me?" He remembered the Arabian horse that had been given to the Guru and thought that it should be given to him. When he completed the recitation, the Guru ordered that the horse be given to him. He then turned to the man and said, "You poor fellow, you did not know what I was going to give you. I was going to give you my very own place." So it is not for you to judge things and request what you want, but it is for Him to see what is really in your best interests.

How can you develop love? First, just develop those attributes which are in the Master. If He is a good painter, then develop painting. If He is a good singer, then develop singing. Our Master used to have wells dug for the good of the people at large. So those people then began to dig wells for Him and He was

pleased. He wanted selfless servants who would never utter any word to Him about what they were doing for the Master. He was a very plain spoken man. Those who went to Him and said, "Master, I have committed this or that sin," He would say, "All right," and forgive them. But those who concealed their shortcomings from Him would lose out. When we go to the Master, we simply think that He does not know anything. But at the heart of hearts He knows what you say. As I was telling you yesterday, just like something in a glass jar, He sees what is in us. Even if you try to conceal it, He still sees. So we should go to the Master with very clean hearts, with love for Him, with all due deference for Him. Then naturally, He will give His own Self to you. So this is how we can develop love for the Master, for the God in Him. The attributes that He has developed in Him, you should try and develop in you. What are they? He wants love, no show, strict obedience to what He says. Once He says something, obey Him. Obey Him literally. While developing these things you will all the time be having the sweet remembrance of the Master within and also outwardly. It is for the Master to see what He has to give. He has come only to give Life. He has no other business. He is Life, Light and Love. He can give you these qualities only when you have become receptive and there is nothing that stands between you and Him. The attributes of God are reflected in Him. If you just adopt those attributes in your own life, then you will be loved by the Master and by the God in Him. As Christ said, "Those who love me, will be loved by my Father, and whom my Father loves, I manifest myself to him". All Masters have said the same thing.

39

TRUE PRAYER

I WAS just defining prayer, what it is and how it should be done. First of all, we always pray to somebody in whom we are fully confident that He can give us what we want. Second, we will also be confident that He is competent to give it. We should first have full conviction that there is a God, or there is a Guru, or that somebody exists who will listen to our prayer.

What sort of prayer will succeed? First, you should ask your heart what it wants. It does not consist only of what you speak through your mouth or what you think in your brain. Sometimes you want something and think that it will be good for you, but your heart wants something else. There is no unity. There should be unison between the heart, the tongue and the brain. The prayer which comes from the heart and is expressed through the mouth and in which we have full confidence intellectually, will be heard.

Christ said that if you pray to God, you may be answered, but there is some doubt. If you will ask of God in my name, the chances are even greater that He will hear you, but if you will ask me, you shall have what you want. What does this mean? If you pray to God and you are not confident that He exists, or that He is fully competent to grant your prayer, then how can that prayer be heard? Further, that prayer should go out from your heart and your brain and mouth should express the same thing. They should not differ and such a prayer will be heard. So when Christ said if you pray to God, perhaps He may give you what you want, or if you pray to God in my name, your chances will be better, He put even greater emphasis on the fact that a prayer directed to Him would be answered. A man who prayed to Christ when He was on this earth was fully confident that Christ existed because he saw Him. For the same reason, he could be fully confident in His competency.

So if we have got full conviction, full faith in the Master and in His competency, and pray to Him from our heart, our prayer must be heard. Masters who came in the past said that if you would offer such a prayer, God would catch you by the hand and say, "All right child, tell me what you want." Do you follow me, what I say? God will listen to such a prayer because He sees that your heart, mouth and brain are in accord, and that you have full conviction in His competency to grant it.

Sometimes it so happens that the child insists on having something that is poisonous, even though it is coated with sugar. In this case, what will the mother of the child do? With all her child's entreating, she

disciple's work is to pray, but for higher things, not for the worldly things." If a disciple is not perfect, he demands, he wants something from the Master. When we sit for our prayer, we simply sit like a wrestler, like a gymnastic, and think that we are to go up under our own strength. That is not the way. You should sit in a humble manner and pray, "O God, help us, O Master help us—I am at your door, please raise me up". To sit at the door, wait and repose all hopes in Him, this sort of prayer will help you. You will have a boost. Suppose you stand in the door and say, "Come in please," but you don't leave the door. Then how can He enter?

These are the things to be properly understood and lived up to. Perhaps most of you understand them, but do you live up to them ? that's the point. So this sort of prayer will help you. He is your Father and you are His child. The God in the Master is also your Father. You should go straight to Him, without any reservations, just like a child. Christ said, "Suffer little children to come unto me, for theirs is the Kingdom of Heaven".

When you sit in your prayer, cut yourself off from outside and have full confidence, full conviction in His competency. Simply pray and wait. If you pray to Him and say, "Come in please," but don't leave the door, what is the use of such prayer! It does not matter what religion you belong to. This has got nothing to do with religions. This is something to be done in a practical way. If you want to be accepted at His door, then pray with a one-pointed attention in which you forget the world, and in the way that I have just told you. If you live up to it, your prayer will succeed.

40

THE CONDITION OF THE LOVER OF GOD OR THE MASTER

WHAT is the condition of the lover of God or the Master? His attention is always rivetted on the Master, the God in Him, even while eating, drinking or sleeping. Sometimes you may become so much engaged in the Master that you do not remember whether you have eaten or not, who you are or what you have been doing, who has come or who has gone. This is the ultimate goal. Such a man is awakened within to the Master and asleep outside to the world. Now our condition is that we are awakened to the world outside but are asleep towards the Master, the God in Him within. For example, I see you before me but I am asleep from without. Asleep means that I am not conscious of what is going on in the world outside. Similarly, when I see directly in front of me, I am awake here but

asleep from within. If I am awake within myself, to the God in me, or the God in the Master, then I am asleep from outside. Do you follow my point? So the lover of God is awake towards Him and asleep from outside, but he is not to actually run away from the world.

One saint in the West said, "When I want to be all alone, I go where? I go to an Inn where people come and go, but I am unconcerned because I am all alone". Pity it is that we are not alone but have so many thoughts that come from within and we are concerned with them. So this saint said that when I want all solitude, I go to live in an Inn, where people come and go, but I am not concerned with them. So this is a sort of awakening from within your own self, to the love of God in the Master. Well, if you are absorbed, you will become one with the Master. Shamez Tabrez said, "I become you and you become me. You become my soul, so much so that people do not differentiate whether it is you or me". Saint Paul said, "It is I, not now I, but Christ lives in me". All those who have gone within say the same thing, of course in their own language.

If you direct your attention, which is the outward expression of your soul, wholly and solely to God or to the God-in-man, then you won't see His face, but you will see the Light emitting out of it. That is the criterion. Such a man is asleep from outside and awakened from within. So we are attention or surat, you see. Our attention is the cause of all this machinery going on in the body. The premi or the lover is really awake within and asleep outside. He is in the world yet out of it. This is the ultimate feat of love, which is

called charity. It is not lust, but love or charity and is innate in our own self. God is love and love is God, and that is part and parcel of our own selves. When that is withdrawn from outside by the concentration of the attention, then wherever it is directed, you are wholly and solely there. If you direct your attention to the Master, you will become what He is. Whatever is in Him will be transmitted to you, reflected in you. One Master said that the Master who has become a Master was once a sikh, or a follower. When a sikh or follower is fully absorbed into the Master, he becomes the Master, but first he has to become a true sikh, a true follower. When he is absorbed in Him, he becomes the Master. When he speaks, it is the Master speaking in him. These things are referred to in the books but cannot be explained like I am telling you now. These are practical things given by a practical man. His word is the law, the Koran, the Bible or the Guru Granth Sahib. What is in the Koran, the Bible or the Guru Granth Sahib? They are the sayings or words of the Masters, the God in Them. They are past Masters speaking through books. The Masters were once followers, but when they absorbed themselves wholly and solely into their Master, they too became Masters. The trouble is, that we want to become Masters, not followers. If you become a true follower and absorb your whole self into Him, mind, body and soul, then.....? People will say that you are a Master, but you need not say that you are a Master. Here, people make a grand heinous mistake, I would say. They want to become Masters, not followers. The result is, that they are retarded on the Way. So try to be a true sikh, a true follower, be wholly absorbed

into the Master and you will become the Master. You need not ask for it. God will choose you, the Master will choose you. He watches everybody, though He does not say anything. All are in the make. Who becomes "that" will have it. You follow now, what is love?

Who is a lover? The lover becomes the Beloved and the Beloved becomes the lover. All differences of mind, body and soul are swept out of the door. This is, in a few words, who is the Guru and who is the sikh. So try to be wholly and solely a follower. I think you will then have what you are after without asking for it. So this is the subject referred to today. We should be awake from within to God or to the God-in-man and asleep from outside. That will come only, will result only, when your whole attention is absorbed in Him. The outward expression of the soul is attention and we are attention, is it not so? With one attention of God, the whole Creation came into being. God said, "I am one and wish to become many" and lo!—the World was formed. If we withdraw from the outside world and become absorbed in Him, we are micro-gods. These things are not given so vividly in the books, because it is a practical question. So try to be a true follower wholly and solely, in mind, body and soul. You will become Masters. You will see one day that you are not what you were before. Even now, if you will take a cursory view of the past, you will see that you are better than before. Now, you are not what you want to become one hundred percent, but you are ten percent, twenty percent, fifty percent, but improving. So go on to be a true follower of the Master, so much so that you absorb yourself into Him. Then you won't know

who is in you, whether it is you or He, or He or you. You will have become "It is I, not now I, but Christ lives in me". The follower should be, what you say, in the tomb of his Guru, he should enter into it and be absorbed. This (the Master gestures to His chest) is the tomb. The Living Master lives here and you are there, so you should leave your body and enter into His tomb. This is the ultimate goal of love and you are just to see where you stand. It is a great good fortune to have a Living Master, a true Master. There are many masters, a hundred and one, a thousand and one, but they are only acting and posing, or on the way. Anybody who follows them is led away and those who help them are also led away. Furthermore, they do not derive the full benefit of coming to a true Master. So that is why I say, if you love the Master, you must keep His commandments. The ABC starts from this. If you become like Him, He is always with you, talking to you, going around you. Kabir says, "I am now so pure at heart that God is after me, calling my name—'O Kabir, O Kabir'—Kabir is going forward and God is following Him". God is seeking somebody who is awake to Him and asleep outside, that's all.

These Morning Talks were given on the following dates:

Date given	*Title of talk*
October 16, 1967	Charity
October 17, 1967	Charity and Hard Earnings
October 18, 1967	Don't think Evil of Others
October 19, 1967	Natural Diet
October 20, 1967	What the Master does for the Disciple
October, 23, 1967	How to develop Love for God
October 25, 1967	What is True Love-I
October 26, 1967	What is True Love-II
October 27, 1967	How to develop Love
October 28, 1967	The Outward Symbols and Expressions of one who has true Love for the Master
October 30, 1967	Chastity—We must become Self Centred
October 31, 1967	Whom should We Love-I
November 1, 1967	Learn to Die so that you may begin to Live
November 2, 1967	The True Guru or Master
November 7, 1967	Know Thy Self—You must rise above Body Consciousness
November 8, 1967	What special Practices bear Fruit
November 9, 1967	What are the Impediments on the Way
November 10, 1967	Why should We worship the God-man
November 11, 1967	How to do our Bhakti

Date given	*Title of talk*
November 17, 1967	How to develop Devotion and the importance of keeping the Diaries
November 18, 1967	What the Principles are of Bhakti or Devotion
November 20, 1967	The Difficulties in the Way of developing Devotion to the Master
November 21, 1967	How Devotion to God bears Fruit
November 22, 1967	The True Service of God or God-in-man
December 6, 1967	Righteousness—Detachment—Self Restraint
December 27, 1967	True Satsang
December 29, 1967	How to develop Receptivity-I
January 4, 1968	The True Bread and Water of Life
January 5, 1968	The Single Eye or Third Eye
January 22, 1968	How to develop Receptivity-II
January 23, 1968	Love versus Attachment
January 24, 1968	How to love God
January 25, 1968	What is Love
January 27, 1968	How can We please the Master
January 28, 1968	Whom should We Love-II
January 30, 1968	Love versus Lust-I
January 31, 1968	Love versus Lust-II
February 1, 1968	How to develop the Attributes of the Master
November 8, 1968	True Prayer
January 17, 1969	The Condition of the Lover of God or the Master

Morning Talks

Morning Talks is a transcription of a sequence of talks given by Sant Kirpal Singh between October 1967 and February 1968. The scope of the talks is broad, covering many aspects of Spirituality in a direct and simple way, and, as such, the talks are intellectually enlightening. However, more importantly, the spirit of the talks reflects the pure and loving nature of the speaker, whose life was a brilliant example of Spirituality in action.

Thus, while intellectual assimilation of these talks is a helpful guide, spiritual upliftment is their true aim. While no written word can substitute for the living touch of Spirituality, these talks clearly outline the precepts and benefits of living a spiritual life.

ISBN-0-942735-16-1

RUHANI SATSANG
DIVINE SCIENCE
OF THE SOUL